Evangelical Christendom.

APRIL 1896.

CONTENTS:

	PAGE
Monthly Notes..	97
Fire from the Law ..	102
Foreign Intelligence:—	
France	104
Germany	106
Switzerland	107
Italy	108
Turkey	110
The Suffering Christians of Asia Minor	116
Persecution of the Stundists of Russia	116
Missionary Notes	118
Brief Notices of Books	120
Evangelical Alliance:—	
Annual Conversazione	122
Proceedings of Council	123
Secretarial Deputation Work	125
Jubilee Celebration, June 29—July 4..	127
The Week of Prayer in Distant Lands	127
Contributions	128

MONTHLY NOTES.

At the last Council Meeting of the Evangelical Alliance, a mass of correspondence regarding affairs in Asia Minor was again the subject of earnest consideration. Some of the communications—which, it should be remembered, are all from the most trustworthy correspondents—tell of continued attempts, on a large scale, by the Turkish Authorities to compel the Armenians to give up their Christianity and embrace Islamism. Other letters contain details even more terrible than any which have yet appeared in print. The Council have again made fresh representations to her Majesty's Government; and it is satisfactory to state that the reply from our Foreign Office indicates that this whole question of the forced conversion of Christians to the Mohammedan faith, continues to engage the serious attention of our Government and of her Majesty's Ambassador at Constantinople. In another page, this matter will be found more fully referred to; but we may add here that, in view of all the circumstances, the Council of the Evangelical Alliance have determined to issue a special call to prayer on behalf of the Armenian Christians, during the last week of April, that is, commencing on Sunday, 26th. It is hoped that the United States Evangelical Alliance will combine with the British Alliance in this call to prayer, which we earnestly commend to the attention of Christians in all lands, and which we hope will at once take effect in their private and family devotions.

Principal Roberts' health is not yet sufficiently restored to enable the Evangelical Alliance to hold the May Conversazione at the Regent's Park College. It will therefore again be held at the House of Rest, Finchley Road, where, by the kind invitation of Miss Mason, they were received last year. The day will be Tuesday, May 12. Full particulars will be given at the

meeting about the details of the approaching Jubilee Celebration, the arrangements for which are progressing satisfactorily. It is hoped that, as usual, two or three foreign brethren will address the meeting. It is to be greatly hoped that by that time some more favourable tidings may be forthcoming as to the Stundists in Russia; so far, no improvement seems to have taken place, but many friends are anxiously and hopefully looking forward to a change ere long. In the meantime, it is gratifying to record the strong sympathy which has been called forth in Switzerland on their behalf, and shown in the very practical manner of a large sum of money having been raised in various Cantons of Switzerland for the relief of these suffering and persecuted Christians.

The Evangelical Alliance, some years ago, made representations to her Majesty's Government on the subject of the Malta marriage question. We are interested, therefore, to note that an order in Council made August 18, 1895, has just been published, wherein a previous report of the Judicial Committee of the Privy Council, dated July 18, 1895, has been approved of by her Majesty, and "all persons whom it may concern are to take notice and govern themselves accordingly." Three questions were submitted to the Privy Council. First: "Whether the *unmixed* marriages which have been celebrated at Malta by English clergy, by Presbyterian ministers, and by Wesleyan ministers are valid?" To this the Judicial Committee answer "Yes," admitting that the grounds upon which the validity of unmixed marriages by Presbyterian and Wesleyan ministers was maintained, though not so clear as in the case of the Church of England clergy, were, in their Lordship's opinion, sufficient. Secondly: "Whether the *mixed* marriages which have been celebrated in Malta by Ministers other than those of the Roman Catholic Church are valid?" To this they also answer "Yes," admitting the great difficulty of the question, and owning that "in the event of the question coming before them judicially, additional information and authorities might be produced tending to shake the conclusion which they have derived from the materials before them."

The third question submitted to the Judicial Committee of the Privy Council was—"Whether it is expedient that there should be legislation validating retrospectively all marriages hitherto celebrated in Malta by non-Catholic ministers, and also regulating the mode in which marriages, whether unmixed or mixed, are to be contracted or celebrated in future; and if so, whether such legislation ought to be by the Imperial Parliament, or by the Government Council of Malta?" To this they reply: "In reply to the third question, their lordships have only to observe that, in their opinion, where persons have contracted marriage in good faith, and in a mode sanctioned by a British Governor, but in such circumstances that the validity of the ceremony may be open to question, it is expedient that the matter should be set at rest by legislative declaration. Their lordships are not in a position to make any suggestion with respect to the legislature, by which that object ought to be accomplished."

We must all admit that "our unhappy divisions" are multiplied to a very unnecessary extent, but this we can own and deplore without accepting the accuracy of the numbers of different denominations as given in "Whitaker's

Almanac," to which appeal is often made as if it were an authority on this subject. The almanac for this year reports an addition last year of fifteen, bringing up the total number to 298 for England and Wales, but it would be a great mistake to take this as the actual number of denominations, as an examination of the list will show. To begin with it is, strictly speaking, only a list of the names under which buildings are registered for meetings for religious worship, and many such buildings are so registered which do not represent denominations at all, but only the work of religious societies. For example, in the list are the "London City Mission," "Mildmay Mission to the Jews," "Railway Mission," "Young Men's Christian Association," "Young Women's Christian Association." It is, of course, quite misleading to call these denominations, because these excellent societies, which are all inter-denominational, find it to their advantage to register the buildings in which their work is carried on. There are also in the list many such local societies, such as "Sheffield Highway Mission," "Hackney Juvenile Mission," "Canonbury Hall Mission," "Newcastle Sailors' Society," &c., &c.

Then, when we examine the list further, we find that some of them seem hardly of a religious character at all, although possibly for their own advantage they may have registered their buildings as places of worship. Such names are given as "Halifax Psychological Society," "Blackburn Psychological Society," "Political Society," "Secularists," "Humanitarians." These names speak for themselves. Others seem to represent only the eccentricity of the free Briton who, when obliged to register under some name the place where, it may be, he and a few others meet on Sunday, chooses a name of such an original character as to be at times almost bordering on the profane; no doubt, not intentionally, but surely not advisedly. Of this class we see such names as "The Adventa," "Army of the King's Own," "King Jesus's Army," "God's Own and Christian Worshippers." These names may represent local religious eccentricities, but surely they cannot be said truly to represent denominations. Then others are simply the national or local churches to which foreigners residing in England belong, such as "German Lutherans," "French Reformed Church," "Danish Lutherans," "Jews," &c. These cannot be said to represent the religious denominations of England and Wales, but only the places of worship of foreigners residing in the country.

Then at times we meet with two or more names registered for what is evidently meant for the same Church. Thus: "Church of England," "Members of Church of England," "Anglican Church"; "Roman Catholics," "German Roman Catholics"; "Church of Scotland," "Presbyterian Church of Scotland"; "Lutherans," "German Lutherans"; "Moravians, United Brethren or Moravians": these different modes of representing the same Church increase the numbers on the list very unnecessarily. Then we have "Brethren," "Christian Brethren," "Plymouth Brethren," "Open Brethren," "Open Plymouth Brethren," "Christians gathered in the Name of the Lord Jesus," "Believers meeting in the Name of the Lord Jesus Christ," "Believers in Christ," "Saints," "Christians owning no Name but Lord Jesus"—a list which, although the divisions amongst the "Brethren" are unfortunately numerous, might probably be considerably reduced, even if we do not include a name added, we regret to see only last year, "Body of Christ," which, however well

meant, seems as applied to any one gathering of Christians little short of profane. But enough has been shown of the nature of the names in "Whitaker's" list, which he calls "Religious Denominations," to show that it is no fair representation of those religious bodies in England and Wales that can reasonably be called denominations. That there are a great many more than there ought to be we may freely admit, but that there are nearly 300, or anything like it, we may emphatically deny.

It ought, however, to be better known than it seems to be, that no one is compelled, in registering a place of worship, to give the name of any denomination, or even to invent a new one, as is so often done. There is a saving clause in the Act of Registration, which provides for a building being registered for religious worship by an owner or a congregation "who refuse to be designated by the name of any religious denomination." Those who express their preference for this kind of registration are registered accordingly, and they thereby escape figuring in "Whitaker's Almanac" as either adding to the numerous sects already existing, or as necessarily belonging to any one of them. They may thus avoid giving a handle to Romanists and others who are fond of appealing to "Whitaker" as an authority for the number of Protestant sects in existence. How little it is so, if its list of "Religious Denominations" be fairly examined, has been already shown.

The Archbishop of York's defence of Sacerdotalism is drawing forth protests from many quarters. Mr. W. J. Fraser sends him a pamphlet on the subject by the Rev. J. G. Gregory, of Brighton, entitled "No priests of God upon earth," of which the Archbishop, in his reply, speaks disparagingly, considering the arguments—"if such they can be called"—as a most inaccurate presentation of the teaching of Holy Scripture, and indicating that if any exception could be taken to his, the Archbishop's, statements as being unsupported by the Word of God, he would be glad to consider it. Whereupon Mr. Fraser writes to eight divines of note—Dr. Waller, Canon Girdlestone, Rev. C. J. Casher, Dr. Moule, Preb. H. W. Webb-Peploe, Archdeacon Richardson, Archdeacon Taylor, and Dr. C. H. H. Wright, all of whom testify to their general agreement with Mr. Gregory's tract. Extracts from their replies are forwarded to the Archbishop by Mr. Fraser, who remarks: "It must, therefore, be taken that so far as your grace's statements in your printed address . . . conflict with the statements in Mr. Gregory's pamphlet, he must be held to be right in the views he has expressed; and that so far as your grace's address is at variance with the arguments and contentions contained in Mr. Gregory's pamphlet, your grace has given utterance to views and opinions which are contrary to the teaching of Holy Scripture."

It seems a pity that the personal element has been imported by Mr. Fraser so largely into this controversy. The Archbishop might, alas, easily procure three times the number of names of weight among High Churchmen, including many Bishops, who would agree with him in his sacerdotal views; but these questions cannot be settled by lists of names, however respected they may be. It is to arguments, not names, that attention should be directed; and here the Archbishop has laid himself open to very damaging criticism, for his main argument in favour of sacerdotalism,

as we have already shown, is singularly weak, and in fact, falls to pieces on examination. He argues that as Scripture attributes to all true Christians a sacerdotal priesthood, and as they do not lose this priesthood by being ordained, therefore all ordained presbyters are sacerdotal priests. But he overlooks the fact that the sacerdotal priesthood which they had before is only a spiritual one—"to offer up spiritual sacrifices," and therefore cannot qualify them, even with ordination superadded, to offer sacrifice of a literal or material kind. Such an argument recoils upon those who use it, and shows plainly how hopeless is the cause on behalf of which such an argument can be urged.

In sympathising with the desire that many express that there should be but one visible Church in our land—there is, thank God, but one invisible—we are apt to overlook the counter-balancing advantage gained by the multiplication of workers, and of centres of work, which arises from the existence of different Churches. This may be illustrated by a passage in a letter just received from Bishop Tucker, published in *The Record*, describing the remarkable progress in spiritual things which has of late prevailed in Uganda. He says: "I do not know that a greater blessing ever befell the Church in Uganda, than the blowing down of the structure on Namirembi. As the persecution at Jerusalem scattered the Christians, and was the great means of the extension of the Church, so the destruction of the Church at Mengo, was the means used of God to bring about the erection of the district churches. Instead of all the missionaries, and the native deacons and teachers, worshipping together in one church at Mengo, they now regularly disperse every Lord's Day, and conduct the services and both teach and preach at three and twenty churches."

It is true this is not a multiplication of denominations, but of buildings used by one denomination. Nevertheless, it serves to illustrate the fact that a separation of Christians hitherto worshipping together may be an important means of extending the work in which they have a common interest. And why should such separate congregations be unfriendly, even if their modes of worship should be different—one preferring a liturgy, another extempore prayer; one using, one discarding, vestments? No doubt differences on fundamental points of doctrine must be viewed as important, but these, alas, prevail as much in one Church or denomination as in many, and while every denomination is bound to withhold sympathy from error within its pale, the more so if it affects the Gospel of Salvation, there is no reason why those who, in different denominations love the truth, should not also love one another. The late lamented Edward Bickersteth, one of the founders of the Evangelical Alliance, in writing to a brother clergyman, once said: "There is much greater disunion between me and Dr. Pusey, or a mere worldly clergyman, than between me and Mr. J. A. James, or a spiritually-minded Dissenter."

We are thankful to see that this view of different denominations being, at all events, of some use in increasing the number of Christian workers is recognised by the Bishop of London, as reported by his excellent Archdeacon, whose words, as given in our last issue, are these: "The Bishop went on to say that he appreciated to the full the ministrations of Nonconformists; with

them we should be quite unable to dispense." Bishop Tucker, in Uganda, seems to value the multiplication of agencies and centres of Christian work which resulted from the break up of the one congregation formerly existing in Mengo. May we not say that there is some compensation, at least, for the breaking up of part of the National Church into several denominations, if only these denominations, so far as they hold the Head, can concur in working together for Him, and in seeking, by a multiplication of agencies, to spread abroad more widely the virtue of His saving name.

One can hardly find fault with the strong language in which *The English Churchman* denounces the conduct of Bishop Wilkinson at St. Petersburg, while acting there as the Bishop of London's representative on the Continent. "It is a surprise, even in this day of very surprising things, to learn that a Bishop of the Reformed Church of England has patronised some of the worst superstitions of the Russian Church." Then quoting from the St. Petersburg correspondent of *The Times*, how "Bishop Wilkinson, in Convocation robes, with his episcopal staff, knelt in prayer at the altar (of the Nevsky Monastery), and kissed the holy image of the Saviour, with which he was blessed by the Metropolitan Palladius. The Bishop also did reverence to the relics of St. Alexander Nevsky." "It is indeed a melancholy sight (adds *The English Churchman*) to behold an English Bishop thus patronising degrading superstitions by kissing relics and so-called 'holy' images. 'Thou shalt not bow down to them' is a Divine command, which Bishop Wilkinson disobeyed on this discreditable visit."

The Working Men's Lord's Day Rest Association have issued an appeal to Christian men and women generally to unite in a week of prayer for the Lord's day. The week suggested is April 12 to 19. This effort is much needed in view of recent circumstances, and the increasing Sunday desecration in our country. We commend the subject to the serious attention of our readers.

FREE FROM THE LAW.

The Kingdom of Christ is the reign of grace. The law was given by Moses, but grace and truth came by Jesus Christ. The law is authoritative; it is the assertion of the right of the law-giver to my service. It enthrones the will of the former; the will of the subject is trampled in the dust. It rides rough-shod over my individuality, my desires, my preferences. Master and servant is the relation set forth by it. The law may be excellence itself; but inasmuch as it is law, it meets with a feeling of repulsion, because of the penalty behind it. If I do not obey I must be punished. This is offensive to my feeling of individuality. The Galatian Christians, we are told, having begun in the Spirit (by grace) sought to be made perfect by the flesh (the law). See also Rom. vii. Now we know of nothing which more effectually hinders Christians of the present day from receiving the higher spiritual blessings of the Gospel, than the unconscious substitution of the law (the principle of authority) for grace. When they first came to know God in Christ as pardoning their sins and loving them freely, they had great joy, and constrained by love found it very easy to turn from many things seen to be wrong. As a matter of fact Christ is to us what our faith makes Him to be. While we realise that He is with us as a loving Friend our barque speeds before the breeze. But after a while, examining the working of our own hearts and losing sight of the loving Saviour, there is a tendency to get shifted back to the principle of law. Let us illustrate this matter. A boy disobeys his mother, goes off with some boys one Sabbath day, goes in for swimming and is all but drowned. He is brought home alive but has a

long and dangerous sickness, brought on by his immersion in the water. His mother watches over him day and night most lovingly, and he sees that it is owing to her assiduous care that he recovers. She does not upbraid him for disobedience, and he is now so persuaded of her love that he delights to do whatever will please her. There is no need of appealing to the principle of authority. Her love constrains him. His thought is that she is his best friend and he loves her because she first loved him. The spectre of penalty has utterly vanished. While there is this perfect trust on his part, there is no occasion for severity, the assertion of authority, threatening. Should a time come when severity seems demanded, the temptation will come to him to view his mother differently, to lose the sense of her love, and fall back to the old condition of ruler and ruled—master and servant. His mother is then no longer to him what she was before—an angel supplying him with strength, but a reprover depicting his weakness and unworthiness. Well, there is to the Christian this temptation to get shifted from the principle of grace to a legal condition of things, when the painful sense of obligation takes the place of the blessed realisation of divine love equal to the demands of our being.

Take another illustration. A wild boy, taken from the slums of London by Dr. Barnardo, is brought into one of his reformatories. The boy has grown up in vice and reckless selfishness. There is nothing so abhorrent or alarming to him as authority. His whole life has been a fight with this. If now in the Reformatory. this principle is relied on, it will be a marvel if he does not avail himself of the first opportunity to make his escape. But what he meets with is kindness. Instead of authority and rebuke, he meets with persistent kindness and the charity that beareth all things. The relation established is not that of master and servant, but of helper and helped. Many bad ways and words pass unnoticed, until the *vinculum* of confidence has been well secured, when a kind suggestion is found to be all-powerful turning the youth from his evil habits.

Such is the reign of Christ, the kingdom of heaven. This is what Paul means by being dead to the law. The Spirit of God given me to dwell in me brings to me God's mighty and inexhaustible love. If I begin to think of the Spirit of God as with me chiefly to show me my sins and rebuke me for them, I am paralysed at once. The tide of love ceases at once to bear me on. Authority comes back, desolating my soul. This is the law of sin and death, revealing sin and extinguishing hope, for it conveys no power to keep it. But what the law could not do (it could condemn but not deliver) the law of the Spirit of life in Christ Jesus can do, transferring the condemnation to Him and giving me the same Spirit that dwelt in Him, that the righteousness demanded by the law might be fulfilled in me who walk not after the flesh, not in my own strength by resolutions, efforts, struggles, self-tutoring, tears, &c., &c., but after the Spirit, recognising invincible love as the power within me.

Some who write on this subject have a very different conception of the *modus operandi*, and put before the reader a very different account of the process by which entire sanctification may be realised. A friend has sent us a little tract by W. Haig Miller entitled "A Clean Heart," giving an account of his fruitless endeavours to reach this blessing, and of the steps by which he at last came into it. After many years of Christian profession and of hungering and thirsting after righteousness, he found within himself "inbred sin," like a plant growing within the crannies of a rock, however much it might be cut down when it came to the surface, still retained a root power which could not be reached. One day he heard Mr. Bramwell Booth say "The blood of Jesus Christ *can extract all stains*." The idea seemed to be "of a detergent which would take out every stain from a cloth." Once he was present at a prayer-meeting of the Salvation Army, and went forward as a seeker of a clean heart. He was told to cast himself by faith on the cleansing blood of Christ and believe that it now cleansed him. He did so.

"When I got home I found that a great and powerful change was calmly passing over my soul. It seemed as if appetite, passion, and intellectual desire, all that had before tumultuously worked within, and was kept down by repression, no longer struggled or required effort to control, but tranquilly submitted to the sway of Christ, each faculty at the proper time putting forth that degree of energy that was needful for its healthy exercise, and then peacefully returning to its rest after the occasion for its use was over. Pride, blessed be God, had disappeared."

"The great detergent has been applied to and had done the work God had promised it should do. The heart had been purified by faith."

This is certainly a different way of putting the matter from ours as given above. But was the blood of Christ spoken of anything differing from Christ? The object of faith is a person, Christ, Who so loved us as to bear our own sins on the Cross, shedding His life-blood for us. Deliverance comes from a full trust in Him, and this trust finds its argument in what He suffered for us. We become rooted and grounded in love. We are sanctified by the truth, "I am the Way, the Truth, the Life."

Paul, in the sixth chapter of Romans, represents faith in Christ as identifying us with Christ, so that we die with Him (unto sin), rise again with Him (He from death, we from sin), and live thenceforward the Christ-life. But as a matter of fact, after we come to Christ, we have much to learn concerning sin, our need, the fulness of Christ, the method in sanctification, and all do not grope their way to the crowning result along the same identical avenues.—G. B.

Foreign Intelligence.

FRANCE.

(From our own Correspondent.)

Paris, March 14, 1896.

THE Christian Endeavour movement in France has made much progress, and many societies have been founded during the past few years. Some of them are in connexion with the McAll Mission, but they generally belong to a Church. Every one of them aims at increasing the spiritual life of its members, by giving them some active work in the Church they belong to, and in preparing for the pastor's numerous and practical goodwilled helpers in any of the different branches of their ministry. Visits to poor or sick people, organisation of mission meetings, of parish lectures, of Sunday and Thursday schools, distribution of tracts, correspondence with absent Church members, &c., are in many places, and with success, trusted to the active members of these new Christian bands, who have already proved, and will from day to day prove better, their real usefulness.

There is also a small fund, gathered to help the poor, which is distributed mostly in kind. The friends of the "Société Centrale d'Evangélisation,"—the chief agency of interior mission in France, which supplies also churches which are not official posts with pastors—have made this winter a most useful innovation, in a monthly meeting at the St. Esprit—one of our Reformed Churches in Paris. A general account of their work is given, and these information meetings have had a great success. Pasteur Assalit, agent of this Society in the department of Deux-Sèvres, devotes himself to the Protestants scattered in that part of Poitou. Many of his dispersed parishioners, having had no religious help for a long time, have become sadly indifferent, and the curé is at the door. "My hard task at Chef. Boutonne and Brioux has brought me, until now, very little satisfaction. May God help me, and grant me the joy to see the desert blossom," says Pastor Assalit. At Beauvoir, the number of the regular Protestants has risen from thirty to forty-five. There have been many baptisms and marriages. Some young girls and young men already grown up (one of them just returned from his service in the Army), who had already communicated in the Romish Church, are regular attendants of M. Assalit's services. They have been attracted by the meetings held in the villages around Beauvoir. At Fenétrean, hundreds of hearers, mostly Catholics, have been gathered together, and they express every time their wish to have more of these meetings. At three other places, M. Assalit hopes to have them very soon.

M. Bion, évangeliste of the Société Centrale at Siévin, sends us very good news. The 15th of December 1895, was a blessed day for the Church; twelve people (fathers and mothers), joined it, after having shown a real change in their life, and

given earnest proof of their religious convictions. These twelve new-comers, standing in front, answered solemnly, "Yes," to the questions they were asked before the assembly. They declared their intention of parting with the errors of Rome, and of living and dying in the Evangelical faith. Among them was an old man of seventy, whose wife had belonged to the church for three years; a woman who persecuted her husband for seven years, because of his attachment to the Gospel—now she does all she can to get others to the meetings. She succeeded in bringing to the Gospel her mother and brother, and also another man, not only a Roman Catholic, but sceptical and a drunkard, who had dragged his poor family down to abject want. Now everything is changed; his wife gets no more blows; he abstains from drinking, and leads an irreproachable life. His conversion is a wonder to all, and the whole family are to-day regular Church-members. During last year, the number of people admitted into the Church was thirty-five.

The Société Centrale has sent to the parish of Estissac (Aube), where there are more than two hundred Protestants from Alsace and Germany, a young pastor, by name, M. Elaudin, who is able to preach in German and French.

We are glad to hear that at Lyons the Reformed, Free and Baptist Churches, are taking over the three halls of the McAll Mission, which will prevent the work suffering there on account of the large deficit.

Pastor Tophel, from St. Jean du Gard, has lately given at Montauban, and repeated at Paris, an interesting series of five lectures on the Holy Ghost. People came from all churches and quarters of Paris, and the interest was well sustained to the last. The lectures which dealt with this important subject were full of Biblical references, and those who attended them testify to the good obtained. We are thankful to M. Tophel for his coming, and trust God's blessing may rest upon these efforts. Many of the hearers have felt a new longing to be penetrated with the divine force so strikingly presented to their minds. The Synods of the Reform Churches have had their meetings during the last few weeks, in the different parts of France. The new revision of the Bible *(nouvelle version d'Ostervald révisée)*, chiefly that of the New Testament, the result of long and laborious work of a specially appointed commission, has also been examined and praised. The Synod *général officieux* will take place at Sedan at the end of May.

The fight against alcoholism goes on, spreads itself, and finds new champions in and out of the Church. In the provinces, as well as in Paris, new societies have been lately founded, under the flag of the *Croix Blanc* (total abstainers), or after the principles of the "Société contre l'usage des boissons spiritueuses." Many well-known doctors have become the eloquent partisans of this new Christian and social crusade. Dr. Legrain, the first doctor of the hospice at Ville Evrard, near Paris, is very active in the "Société contre l'usage des boissons spiritueuses," and has given an interesting lecture on this subject at the club for Protestant students opened by Pastor J. Monnier, 48 Rue de Vaugirard, Paris. These scientific authorities, though they are strange to any Christian profession, acknowledge that a drunkard has need of moral and religious help to set him free. The series of lectures for workers in the Sunday-schools, given every spring in Paris, have been commenced by Professor Barde, of Geneva, with a vivid and instructive study on "Moses in Egypt," which has cast much light on this important period. The second lecture, about missionary schools, has been entrusted to M. Allegret, a young missionary from the Congo, who will very soon, after a time of well-deserved rest and refreshment, return to his far-off and sacred task among the heathen; the third to Pastor Roger Hollard, on the "Library of a Sunday-school Worker." The success and usefulness of these lectures are increasing every year, and show more and more to every teacher the greatness of his duty, and the necessity of being carefully prepared for it.

Mr. Mamlock, who works in Paris among the Jews, tells us that an Israelite of the aristocracy has lately joined the Christian Church. Attracted by a song in the hall of the Rue du Roi de Siecle, in the centre of the Jewish quarter, he was touched by the preaching of the Gospel, attended regular religious teaching, and finally wished to express openly his faith in Jesus Christ. This he did on Dec. 22 last, before receiving baptism, at the English Chapel of the Rue d'Aguesseau, before a numerous Christian assembly. This young man is seriously resolved to work for his Saviour as doctor and missionary, as soon as his studies are completed.

GERMANY.

(*From our own Correspondent*).

BERLIN, March 17, 1896.

THE committee of the German Parliament for the new code of civil law has been working for four weeks now, but as yet the critical questions have hardly been touched, or, at least, only one of them. The Roman Catholics and the Liberals demanded greater liberty for religious associations, or, rather, greater facilities for them to acquire corporate rights. They carried the point in the committee, but probably this will only be one of the points which will form the subject of negotiations at the end. When the work of the committee is done, the Government will have to give way in some points, the committee on others. The great difficulty will be the marriage question. I mentioned in my last letter that civil marriage facilitates a greater liberty of the Church. On the other side it has become clear that our Christian people do not want civil marriage, and the Conservative deputies have therefore proposed an amendment leaving it to the option of the marrying couples whether they wish to have their marriage conducted in church or before the civil registrar. It is to be expected that this question will awaken much interest, and that numerous petitions will come from both sides. In the meantime, the budget for the Ministry of Public Worship has again given rise to very violent debates in the Prussian House of Deputies. The Ultramontanes strongly complained that the Roman Catholics were not equally treated. I have often mentioned how unjust these complaints are. The Minister for Public Worship (Dr. Bosse) replied with great energy this time.

Last night a prayer meeting took place here for the Christians in Armenia. Pastor Baumann had gathered a number of dates, and gave a graphic description of all the horrors that have taken place. The meeting was arranged by the Committee of the Evangelical Alliance and well attended. Now there is also a public appeal for donations published, signed by the six departments of the German branch of the Evangelical Alliance. A number of gifts for the Armenians have already been collected in a private manner. We trust that this new appeal will be largely responded to.

The anniversary of the Berlin City Mission was celebrated on Sunday the 8th. The difficulties through which Mr. Stoecker has passed this winter, have not, as it seemed, had a bad influence on the City Mission. On the contrary, the report will mention that for the first time the number of city missionaries has reached forty. Besides these, ten ladies are working entirely in the City Mission, and about ten candidates of theology. The report showed many dark points in the religious and moral life of our large city, but it also certifies that faithful labour is not in vain.

The Social Democrats are now holding meetings in Berlin to induce people to leave the Church. As yet all these efforts have not produced much. A few of our clergymen have gone to these meetings, and have been attentively listened to when they spoke in favour of the Christian faith.

A "Philadelphia" Conference was held here on Feb. 11. These Conferences have the object of interesting Christians in evangelisation, and in the gathering of believers. These gatherings, which help Christians in the growth of spiritual life, are now held in almost all parts of Germany. Just in the province of Brandenburg there was little of such work, and this Conference had the special object of interesting Christians of this part of the country in the great question. Though the Conference was not very largely attended, it showed that there are more ministers and laymen who have such work at heart than might have been expected. Pastor Paul, of Ravenstein, gave the principal address.

Mr. Phildius, the General Secretary of the Y.M.C.A. here, has now been travelling for two and a-half months in Austria. He found many doors opened for his work, so that the six weeks originally intended for the journey proved insufficient. It is altogether gratifying to see how the associations, based on the new aggressive principle, are increasing. At Breslau, the first anniversary was celebrated on Sunday, Feb. 23; the large hall of the Exchange was hardly sufficient to take in all the visitors. Now an association of this kind is being organised in Vienna. This will be of incalculable blessing to Austrian Protestantism, where

spiritual life is still sadly wanting. In the Berlin association, Wilhelmstr. 34, all these new associations, whenever they want general secretaries, apply here, and we shall be obliged again to part with one of our trained and efficient secretaries, in order to let him go to Vienna. Fortunately, the Lord provides new workers. A number of young men are always offering themselves as secretaries, and our association gives them a good schooling in this respect.

SWITZERLAND.

(*From our own Correspondent.*)

BERNE, March 11, 1896.

ONE of the most interesting incidents of the last week was the opening of the Assembly Hall of the "Salvation Army" in this town. Of course it made a great excitement, but happily no serious disturbance occurred: the police did their duty.

In the Canton of Aargovia, the Synod of the State Church had very serious discussions about the baptism of sick children at home. The clergymen are now permitted to christen sick children in a private house if this is desired by the parents. Clergymen are also permitted to administer the Sacrament to sick people at their homes if requested to do so, but they cannot be constrained to do this. Some pastors of the rationalistic party were much afraid of this, and said that it was quite a new thing—which is not true. Zwingli, the reformer of Zurich, did send the elders of the Church to bring the Lord's Supper to the sick in their houses after he himself had administered it in the Cathedral.

On Feb. 13, there died at Lausanne, the Rev. Francis Naef. From 1865 to 1880 he was pastor of the Free Church at Cully, in the Canton de Vaud; but he had not a suitable sphere for his great abilities. He went to Lausanne and developed activity in very different directions, to help all sorts of poor and abandoned people. When he died he was president of fourteen different societies, and was a very active member of fifteen other philanthropic societies. He was also a member of the "Grand-Conseil" of the Canton de Vaud and of the City Council at Lausanne. He was a man with a very large heart, and also a very decided Christian, and he was generally appreciated. He had worked with all his might till his health was consumed by overwork. His death is a great loss for our country.

The elections of March 1 in the Canton of Berne show that the nation in general is no friend of socialistic experiments, and does not want any new laws to forward socialism; but, on the other hand, there are many signs of increasing corruption in official circles of our land. We want to get rid of Freemasonry, which does a great deal of mischief in our country. Discontent with the Federal Government is fast increasing.

The interest for the persecuted Stundists in Russia is quickening every day, also the interest for the suffering Armenians. I feel very happy to be able to send you many gifts of rather poor people. We are praying day and night for our dear persecuted brethren.

Another correspondent, writing from Montreux, says: "The Evangelical Alliance, its aim and work, having been introduced to the notice of Christian people here, at an informal meeting following on the Week of Prayer in January, another meeting was called later on by Baron von Gemmingen (of Baden) and others, for the purpose of forming a local Committee in connexion with the Swiss Branch of the Alliance, which has moved its Bureau from Basle to Lausanne. Thus a fresh twig is offered to the stem of the Parent Branch in its Jubilee year, as one of the speakers naively said. It has been arranged to try and hold quarterly meetings for prayer and edification, similar to those generally held by members of the Evangelical Alliance, which it is hoped will meet a felt want here of International Christian intercourse." [This correspondent is too modest to mention the fact that she arranged the first meeting referred to, and the result has been very gratifying.]

ITALY.

ALTHOUGH somewhat late in the day to refer to the twenty-fifth anniversary of the unification of Italy and of "Roma Capitale," yet no detailed account has appeared in *Evangelical Christendom* of the position which the Evangelical Churches took up as patriots—lovers of liberty, truth, and goodfellowship. "Citizens of no mean city," ready to honour the King, to obey magistrates, and to love the brotherhood—it may not be amiss to give a short account of the matter.

Ever ready to put Christian doctrine into practice, they were prepared to carry it out on this occasion, profoundly thankful that a great door and effectual has not only been opened in Italy so that the Word of God many have free course and be glorified, *but is kept open*. And, despite of efforts on the part of adversaries, the course is still free, and in many an instance the Word, whether read or spoken, is owned and blessed, and God is glorified. Such being the case, the Evangelicals deemed it well to be to the fore. They desired to let their light shine before men, and the noble position which the Evangelical bodies took up in the great national demonstration merits our respect. It certainly obtained the respect of large bodies of the people.

The writer well remembers the time when the system of espionage was so rigid that scarcely a suspected person could hope to communicate with friends or relatives by post within the Papal States. The worthy Mdme. Madiai, having a sister in Rome, was exceedingly anxious to get a letter to her. As she was then living at Nice, and, of course, untrammelled so far, it was easy to write. But what about the letter getting through the dominion of the Grand Duke of Tuscany and across the Papal frontier? The writer happily came across Mdme. Madiai, and took charge of the letter, which was duly delivered. What a contrast to the present time! Then it was an Evangelical hounded about for reading the Word of God, and speaking with her neighbours about the good tidings of great joy; spied upon, letters intercepted, communication virtually cut off from those near and dear to her, indebted to a stranger and a foreigner for the personal transfer of a simple letter of love and affection! Now we see large bodies of her fellow Christians joining with their fellow citizens, openly and in the full light of day, all celebrating heart and soul freedom from a tyranny, civil and religious, which had finally become unendurable. The Waldensian Church, upon a motion carried unanimously at the Synod, took part officially in the procession. Representatives from the Synod, the Committee of Evangelisation, &c., took up their respective positions in the almost interminable cortege. The wreath which was deposited on the foremost steps of the column raised to commemorate the auspicious event at the Porta Pia was from the hand of Sig. P. Pria, a sculptor of no small reputation, and was the gift of the Evangelicals of Rome belonging to the different denominations. The inscriptions on it were: "Rome, from the Evangelicals," and the other, "the Gospel and Liberty." Numerous churches sent telegrams of congratulation to the King, which, as is usual, were received with cordiality. Two or three deputations had an audience with his Majesty, a favour which was greatly appreciated. The "Chiesa Evangelica d'Italia" was not a whit behind her Waldensian sister in demonstrations of loyalty to the throne and to the nation at large.

The celebration of Holy Communion this last Christmas in the "Chiesa Militaire," Rome, was the occasion of a touching scene. Owing to the disaster at Amba Alagi, a fresh contingent of troops had been ordered off to Africa. Among the soldiers were several candidates for admission to Church membership, and many members of the congregation under the care of Signor Cappellini. For those who were about to leave their native land the occasion became a farewell service, a moment for commending them to God. The building was crowded, so much so that there was scarcely standing room. It was a good rebuff this to those ill-wishers to the work who spread about the report that the enterprise is a fiasco. The harassing forces of the "Society of Jesus" (save the mark!) make the ranks to close up, and withstand the attacks nobly. Many young soldiers who have learned to love and follow the Saviour, the Great Captain of their salvation, have been, and still are, standard-bearers among their comrades, glorying in fighting for the King of kings.

So let them fight on to the glorious end, till the cause of truth and righteousness has prevailed over all their people.

A remarkable article recently appeared in the *Tribuna* (Rome) from the pen of one of their correspondents, regarding the influence of religion in England on the grand questions of the day. What especially struck the writer was the telegraphic communications regarding the *sermons* preached at Christmas and at the New Year, in all parts of the land, and even America, touching the subject of possible war. To an Italian, this bringing the principles and precepts of religion to bear on every-day life, and the grand crises of a nation's history with its difficulties and dangers is almost unaccountable, especially that the Press should gather up these discourses, analyse them, and comment upon them. This seems passing strange. Two fundamental characteristics of the English people account for this, the writer thinks: First, that the clergy have not the monopoly of the intellect of the people, nor do they hold in their hands the monopoly of the problems of the life to come, and are consequently the exclusive advisers in all matters touching the same. The English clergy bring their teaching to bear on every-day life, and on what passes around them, and in this way they are the organ of public opinion so to speak. This is not the case in Italy. Journalism is the only outlet, not the pulpit. "In certain circumstances the pulpit has greater importance and influence than journalism, because it reaches a larger number, and because its utterances are more uniform and of a gravity and solemnity which is unique. The second factor in the influence which the pulpit has on the people at that moment when the question of the day rises into importance on social or historical problems of any kind, consists in the perfect correspondence of the arguments on which the affirmation rests, and from which the conclusions are drawn, with the education and training of the audience to which they are presented. It is not the easiest way to persuade a person by presenting a line of argument which must be carried out to its logical conclusion by close thinking and long study, much less can the masses be touched by such a system. But the best way to evoke assent is to graft the new argument on to the stem already in healthy growth. Apply the fresh phase to an old truth already accepted. In the case we are considering, the clergyman, when he addresses his people, refers at every turn to the Bible, linking the heads of his discourse with Bible quotations, and so appeals to a public which reads and re-reads its Bible all through its life—a public who in youth had Bible maxims and Bible proverbs indelibly impressed on the mind, and remain there as primordial truths, incontrovertible, in fact, axiomatic. And in this way the preacher succeeds in awakening the public conscience; men listen attentively and silently, become interested, and reflect seriously on the things which are happening around them. And this kind of influence, easily assimilated, exercises its power in bringing about those great and important decisions which come through public opinion thus found." A grand and noble testimony this to the power of Bible teaching and Bible precepts.

The meetings in Milan, for prayer, initiated by the Committee of the Evangelical Alliance at the commencement of the year, were of an unusually impressive character. They were very numerously attended, and tended greatly to edification. All the Evangelical Churches (with one exception), with their respective pastors, did their utmost to make these gatherings interesting and useful, whether by the fervour of their prayers or by their earnest and heart-stirring appeals. The harmony and peace which prevailed among the brethren who have the oversight of the flocks, was a matter for thankfulness. The meeting on the Thursday evening was very good, not only on account of the unusual number of brethren of all denominations, but also for the number of outsiders. Nine pastors and many members of their respective churches—Episcopal, Waldensian, Baptist, and Wesleyan—came together for united prayer. The brethren of the Chiesa Evangelica Italiana were greatly cheered on this occasion to have amongst them the Pastor of the Episcopal Church of Pavia—Sig. Girola, of San Giovanni; and Sig. Bonifazi, pastor of the Wesleyan Church, of Intra. It seemed almost as though all came to show a special interest in the Chiesa Evangelica Italiana, and were willing to carry out the grand scriptural command, "See that ye love one another with a pure heart fervently" (1 Peter i. 22).—K. F. D.

TURKEY.

FORCED CONVERTS TO MOHAMMEDANISM.

One of our trusted and reliable correspondents in Turkey writes, on Feb. 20, as follows:—

"About two months have elapsed since the first paper was sent to you respecting the religious persecutions in Turkey. Some effect has been produced by your efforts in behalf of the sufferers, for I understand that her Majesty the Queen has taken interest in the matter, and from Germany at last we see small tokens of a certain interest felt among the clergy, which was not to be found there two months ago. I understand that the Church in America is acting with intelligent interest in the case, and we may hope that out of all this interest we may find the way opened at last for the restoration, to the surviving victims of persecution, of that liberty of conscience which both the Charter of liberty and the Treaties promise to the Christians of Turkey.

"There is little in the way of encouragement in the situation here. Some of the Powers have made remonstrances to the Ottoman Porte against the use of force to compel Christians to become Mohammedans. So far as is known, the reply of the Ottoman Government amounts in each case to a denial of the facts. While the Ottoman Government thus denies the facts, early in January some of its petty officials in country districts of the provinces of Harpoot and Diarbekir occupied themselves with visiting the villages recently 'converted,' to instruct the people on no account to admit, in case they were asked, that they had been forced to accept Islamism. The people were informed that death would be the penalty for complaints of the compulsion used to convert them. There are 15,000 of these forced converts in the province of Harpoot alone, and 40,000 in the whole region devastated by the massacres. Any dispatch of Consuls by the Powers would easily verify the facts reported, and also would reveal the piteous pleadings of these people for deliverance from servitude to a hated religion into which they have been forced. If the Powers could induce the Sultan to proclaim his condemnation of compulsory conversion, and to proclaim in addition liberty to the victims to return to their own faith, his Majesty would clear himself from the stigma of really approving the compulsory conversions, and would provide the natural remedy for the crime. Information from various points in the provinces of Sivas, Harpoot, Diarbekir, Bitlis, and Van show that the process of forcing the Christians to become Moslems is still in active progress. Week by week the Christians are warned that the massacre which is to destroy all those who have not accepted Mohammedanism is impending.

"In all of these provinces every Friday is a day of terror to the Christians, since the threatened massacre, being a religious rite, it will occur after public worship on a Friday. Constant pressure is thus exerted upon the people to lead them, in despair of help from any source, to deny Jesus Christ. In the country districts neither priest nor pastor dares to venture out of hiding. They would be instantly killed as men likely to interfere with the conversion of the people to Mohammedanism. While Christian worship is allowed to be held in most of the cities and large towns, in the villages throughout the six provinces of the Reform Scheme it is in practice prohibited. In twenty-eight Christian villages in the district of Harpoot, at last accounts (Jan. 30) there had been no Christian worship held since the first week of November. This abolition of Christian worship among a Christian people is at the least connived at by the Imperial authorities, for they do nothing to protect the worship from the attacks of the Mohammedans, who declare that it shall no more be allowed. The abolition of worship is simply a part of the scheme to abolish Christianity.

"I am sorry to have to ask you to add to the list already given of Protestant clergymen martyrs in Turkey, the name of the Rev. Hagop Abouhayatian, Pastor of the Protestant Church at Ourfa, in the province of Aleppo. He was an able and devoted man, a graduate of a German University. His influence for Evangelical religion in all the region about Ourfa was a power which would interfere with the plan to abolish Christianity in that place. So he was murdered on Dec. 29, when the last horrible massacre of 4,000 Christians took place at Ourfa.

"On Jan. 1, 1896, Ottoman soldiers attacked the unarmed and peaceable Christian inhabitants of Birijik and Roumkale, in the province of Aleppo, near Ourfa. They pillaged all the Christian houses, killed about one half of the adult males of the population, and carried off such of the women and girls as suited their fancy. Then they turned upon the stripped and terror-stricken and nerveless remnant of the population, and demanded their instant acceptance of the Mohammedan faith as the sole means of escaping death. The result is that there is not a single Christian left in Birijik or in any of the surrounding villages.

"The same purpose is everywhere pressed forward by the whole power of the Government by the indirect means of depriving the Christian communities of their men of influence who have survived the massacres. Even the most cowardly of Turks ought to be able to see that in places where the Muslims now outnumber the Christians ten to one there is not the slightest danger to be apprehended by Turkey from seditious enterprises among the starving Armenians. Yet the leading men who have survived the massacres are arrested. No charges are preferred against them. The communities are thus deprived of their natural advisers, and remain a prey to any enterprise which the petty officials of the Government or the Imams of the Muslim hierarchy choose to inaugurate against them. At Aintab one of the Protestant pastors, and at Marash two of the pastors, are thus kept in prison without reason, and against all right and all law.

"Outrages upon Christian Women.

"Another indirect method of destroying the Christian Communities in these devastated provinces must now be referred to. A systematic debauchery of defenceless Christian women is carried on in nearly all of the devastated districts. It is as if the Turks wished to make sure that the women, always conservative in matters of religion, shall lose their self-respect and the grounds of their religious hope. They therefore seize these women day after day, week after week, and outrage them with impunity. For instance, at Tanzara (in the district of Sharki Kara Hissar, in the province of Sivas) all the men were killed in the massacres early in November. All that now remain in this village are about 300 starving and half-naked women and children. Trustworthy information from this place, dated the 24th of January, says that the most horrible feature of the situation of these Armenian widows and orphans, is that passing Turkish soldiers or civilian travellers attack and outrage them in their houses, without hesitation and without restraint. During all the three months since the massacre, this license has been observed toward these wretched and defenceless women. They ask if there is not some way of inducing the Turkish Government to protect them.

"From Mezere, the seat of Government of the province of Harpoot, information, dated the 27th of January, declares that the same license exists in that province also. Within earshot of the Governor-General's palace, Mohammadan young men have broken into Christian houses by night, and have worked their infernal pleasure on the women of the house, and the officials of the Government have refused to take notice of the abomination. It is not once or twice that the thing has happened. From all of the doomed provinces we hear that day after day, and week after week, the women are taken from their houses for the pleasure of any Mohammedan passer, until the women are reduced in some places to the condition of public prostitutes, in spite of all their efforts to hide or to resist.

"Because these women are Christians, and refuse to become Mohammedans, they are punished in this way. They are made the sport of every Turkish fiend who chooses to lay hands upon them. Because they are Christians, the Ottoman officials will not protect these women, but do protect their aggressors every time that complaint is made. If the arch fiend had himself come to earth and devised a method of attack upon the Christian religion, which he could attack effectively in no other way, he could hardly have chosen a more far-reaching scheme than to secure the repeated violation of the women of the church, to refuse to allow them to flee to places where there are men of their own faith to protect them, and then to inform them that they can escape these abominations by abandoning their faith in Jesus Christ, and in no other way."

Another correspondent, writing from Harpoot with regard to the massacres,

says: "In this part of the country there has been another element in this crusade, and that is to compel men to accept the Mohammedan faith. In the early Moslem conquests, those who did not wish to accept the religion of Mohammed, had their lives spared upon the giving of tribute. The sword was the last alternative. In this crusade, Christians, even before they were plundered, often voluntarily offered all their property on condition that their lives might be spared, but after being despoiled of their goods, they were told that the only condition upon which they would be spared, was to accept Mohammedanism. A Turkish official, one of the few Turks who has seemed to appreciate the disgrace to his own people, estimates that there have been more than 15,000 forced conversions to Islam in this district. . . . There are probably from fifty to seventy-five villages in this district where the majority of the surviving Christian population, at least the men, pronounced the formula—'There is no God but God, and Mohammed is the prophet of God,' which is regarded as a distinct profession of Mohammedanism. They were told by the leading Turks in their villages, in most cases, that if they would do this, they would protect them from the Koords, but they might retain their own opinions. After the crisis was over, they were summoned by these same Turks and told that having made the profession of Mohammedanism, they must submit to the rite of circumcision. No subterfuges were allowed; with swords drawn over them, they were told it was submission or death. Multitudes of those who yielded did so, not so much to save their own lives, as to save their families from a fate worse than death."

A letter from an Armenian ecclesiastic of one of the higher orders, is addressed to a friend whose name we dare not mention, and the writer says: "With weeping eyes we read the comforting words of your fatherly letter, and were grateful. But at present we have all accepted Islam from fear of death with torture, as also have I, your humble servant, at the age of seventy years. After passing through many narrow escapes from death, and afterwards having no way to escape, against my will, but appearing to be willing, I accepted their faith; but begged that on account of my great age they would excuse me from the rite of circumcision. They would not accept this, so I submitted to the rite to save my head from being cut off; and they did to me as they wished. They threatened to kill me with many and fearful tortures, if, after this rite had been performed, I again returned to the Christian faith, and said that if they did not carry out this threat they would thereby forfeit their faith. As they threatened me, your servant, so they did the people. The greater part of the Christians were circumcised, and the rest are wounded, and do not yet dare to venture from the places where they are secreted. I wish to tell you that there is no Christianity here, unless help comes from somewhere."

Armenian Christians' Relief Fund.

We are often asked how money can be forwarded for the relief of the suffering Christians in Armenia without risk of its being misappropriated. Several members and friends of the Alliance have forwarded to us contributions for this object, and it may be well, therefore, to indicate the channel through which the Evangelical Alliance has distributed the funds entrusted to its charge. The Westminster Fund has been an immense boon to the starving thousands of Asia Minor; but Christians naturally feel a special interest in those who are of "the household of faith," and large numbers of the members of the Protestant Churches have suffered, and are suffering, even more severely than their neighbours. For these, our fellow Christians, it is felt that help should first be given, and therefore arrangements have been made by which money contributed for this object is placed at the disposal of the Missionaries in various cities of the districts which have been the principal scenes of the massacres and outrages. The money does not pass through the ordinary channels, and there is no possibility of its being intercepted. The Bible Lands Missions' Aid Society (one of the children of the Evangelical Alliance) has taken an active part in securing special help and succour for our persecuted brethren and sisters in the Asiatic provinces of Turkey, and already over £2,000 has been raised for the purpose. The Council of the Evangelical Alliance felt that as their correspondents in Turkey were practically the same as those of the Bible Lands' Missions Aid

Society, there was no need to have a separate distribution of the funds, and the contributions entrusted to the Alliance are administered through the same channels.

It may interest our readers to see how the money is appropriated, and the following extracts from one of the reports received after the first remittances may be taken as a sample of many other similar narratives. For obvious reasons we suppress names of persons and places:—

"A TALE OF RELIEF DISTRIBUTION.

"*Turkey in Asia, Feb.* 17, 1896.—Your kind favour of recent date came to hand by the last week's post. We want to thank you with all our hearts for the special gift you have sent. Mr. ——, Miss —— and myself, after a season of united prayer, together deliberated over the matter, and cast our votes for each person—one by one—each of us taking our regular turn in naming the most suitable person, according to our individual judgment, to be a recipient of your beneficence.

"The first—whom we will mention as No. 1—is a woman who has six children, whose house was robbed of everything, almost. Her eldest daughter is a Bible reader in our city, and had an escape from massacre in a manner that seems well-nigh miraculous. None of the six children, except the Bible reader, are yet old enough to render aid to the family. A son and daughter are in schools, doing well. The mother lives in ——.

"No. 2 is a young girl of superior character, who was engaged to be married, and would have been married before this date, but her betrothed was slain, and the brothers upon whom she was dependent were all robbed, and their houses burnt. She is now in our girls' boarding school, in which she was placed "on faith" in January. (She is from ——.)

"No. 3 is an ex-teacher, with four children, an aged mother and an invalid wife to support. His dwelling was plundered of everything, and his wife carried away captive; but she made her escape, and after wandering four days and nights in the mountains, with her babe in her arms, she reached her native town. The man is now in feeble health. (They are —— people.)

"No. 4 is the widow of an ex-colporteur of the A.B.S. Her husband and his brother were butchered in their home, and the house plundered of everything. They have recovered a little of their wheat. There are several children, and they are in a most direful condition. (They are in ——.) We shall try and bring the family here as soon as possible.

"No. 5 is two sisters, daughters of our pastor. Their father placed them in the Girls' College at —— in September. On November 12 he went into our market to attend to some parish business. He was caught in the terrible tempest of shot, and after being robbed of what he had on his person he was left unharmed several hours, together with a number of others who had fled to an upper room of a khan, but from which there was no way of escape. He improved the hours to lead his last audience to the Saviour. Finally, the executioners came. Three several times he was offered his life if he would give up his own and accept the Moslem faith. He refused each time, saying at last, "Not only have I been a believer, but for years have been a preacher of the Christian religion. If you wish to kill me for this, you can do so. I am ready." Lifting his hands towards heaven, he fell, pierced by two Martini balls. He leaves a widow and four daughters, who were dependent upon his salary. If friends do not come to the rescue, the two eldest daughters must be taken out of school. (We voted T£5 to the two sisters.)

"No. 6 is the widow of one of the most conscientious men we have ever had. She has one child. (The husband fell in ——.)

"No. 7 is the widow of one of our former teachers. He died a martyr, refusing to save his life by denying his Lord. He leaves five children also.

"No. 7 is one who up to the time of Nov. 12 was teaching (in ——). The Koords threw him upon the ground, and then ran upon him with their bayonets to kill him. A strange soldier suddenly sprang in before their guns and shouted, 'Don't kill that boy!' This soldier picked him up and carried him to the Government yard, and, more peculiar still, a military officer took him and hid him in a stable. This boy is now teaching for us in ——, the school having been re-opened by the permission of the Government.

"No. 8 Miss —— or Mr. —— will report upon.

"No. 9 is a dear old Gregorian brother of ——. He has an aged mother, a wife and six children dependent upon him. He had just built a new house, which was plundered, then burnt. From the ruin of this home only one thing was saved—this good man's Bible that he loved so well!

"From this £20, more than forty souls are benefited! How glad we are to be able to say to these dear sufferers, 'God Himself sent you this help.' Please do *not* publish the residences of any of these."

The above narrative refers to a remittance of £20; but since then, sums of £100 have been sent to each of twelve mission stations, and further amounts are following. We shall be glad to receive any further aid for this object. The need is great—for in thousands of cases the survivors of the massacres are not only robbed of their homes and all worldly goods, but have scarcely any clothes to cover them. The poor people in some of the villages which have suffered least, have readily sent generous help to their starving fellow Christians, and we feel sure many British Christians who have not yet contributed will gladly do so.

Writing on Feb. 27, our correspondent says: "During the massacre at Ourfa, two young men were seized by the mob. They were asked to accept Islamism, and were told that refusal was death. The mother of the young men stood by and said to them, 'Die, but do not deny the Lord Jesus.' They stood firm, and were immediately cut down by the cruel swords of the Moslems."

The same correspondent, on March 10, writes: "Things do not look encouraging. Even while the Turkish Ambassadors abroad are declaring that there are no forced conversions, men are being killed in isolated cases for declaring that they are Christians, and refuse to keep the promise made under duress to accept Mohammedanism. According to my information the Government authorises all to return to the Christian Church, and in the cities protects them in doing this. But in the villages the death penalty hangs over any who accept this authorisation, and the Government has not as yet in any case interfered with those who kill Christians for returning to their faith. We are much cast down. There is no real safety in the interior provinces. There is no prospect of safety. There are no new massacres, but they are promised us every day. Meanwhile the Christians in the majority of towns and villages in the devastated regions are kept in their houses by terror, and have not the least chance to earn their bread.

Appeal from Missionaries.

An earnest and touching appeal, signed by six of the principal Missionaries in Asia Minor, has been received by the Council of the Evangelical Alliance. Our space will not permit the publication of the whole of this letter, but the following extracts contain the most important passages:—

"The confident expectation has been cherished that the representatives of the Christian Powers in Constantinople would take early notice of this matter, and would interpose to put an end to this violent proselytism. There is, however, little or no change, although the pressure is not so severe as it was. When the attention of officials has been called to it, they have replied 'Neither our sacred laws nor our government acknowledges forcible conversions. There is complete religious liberty in this country. Christians are free to worship as they please, and nobody has a right to interfere with them'; but, at the same time, the government takes no steps to relieve the Christians from this pressure, and to secure their freedom of worship. For several weeks after the massacre outside of this city, it is doubtful if a single place of worship, Protestant or Gregorian, was open throughout this wide field. After a time, in the larger towns, and in the villages where the population is wholly Christian, public worship was resumed very timidly, and is maintained to the present time; but in the villages where the population is mixed, Christians do not dare to come together for public worship, and in many places, two or three families even are afraid to assemble for private worship. These people have been required to attend the mosques, and to learn and practice the Moslem forms of worship. In some places they have been obliged to destroy or bury their Bibles, and they are forbidden to use the Armenian language.

"The physical suffering about us, the hunger, the insufficient clothing and lack of bedding and fuel, touch our hearts most deeply, and is a great draught upon our sympathy and our strength; but multitudes of these poor people say that this suffering is nothing in comparison with the agony of spirit which they experience in living such a life of hypocrisy, and in apparent denial of the Saviour who bought them. Many of them declare that they would welcome death joyfully, even if accompanied with torture, if their families could first die, or if they could be sure that they would be saved from the clutches of the Turks and Koords. Some had determined beforehand to kill their wives and children and then submit to martyrdom, and in some cases this was done. These examples might be indefinitely multiplied.

"The Evangelical Alliance has rendered important service ever since its organization in promoting religious liberty, but there never was such a call for its intervention as now. Since the Inquisition the world has seen no such persecution as the present. Christianity is threatened with extinction in the land of its birth, and in the very presence of the Christian world. It is not yet certain that there will not be another series of massacres. This is freely threatened by the Turks. Even if there shall be no more massacres, the present repression is beyond the power of endurance. Many of these Christians who have outwardly accepted Islamism, say: 'We die daily and hourly,' 'Hell has already begun with us,' &c.

"We do not ask for armed intervention, but for the exercise of such a moral power by the Nations as shall free these poor Christians from this intolerable yoke. Cannot your Council influence the various Committees of the other Branches of the Evangelical Alliance, to persuade each its own Government to unite with the other Governments through their representatives in Constantinople, in a protest in the name of humanity, against any further attempt to compel the Christians of this country to renounce the faith which their fathers have held with a persistence almost as marvellous as that of the Jews in the midst of persecution and oppression, from the days of the apostles to the present time? We are confident that such representations, if united and firm, would be effective. By this same mail we shall make an appeal to the Committee of the American Branch of the Alliance."

The above letter was written on Feb. 4, and the writers did not know of the repeated and earnest representations made by the Council of the Evangelical Alliance to the British Government. These communications have occupied the serious attention of her Majesty's Government, and assurances have been given to the Council that all possible efforts were being made on behalf of the suffering Christians in Turkey. Further details regarding the correspondence with the Foreign Office it would not be prudent to publish at present.

It may be added that three months ago steps were taken to bring the whole subject of these persecutions and outrages before the principal European branches of the Alliance, with a view to influencing public opinion in the several countries, and inducing the Governments to support the British representations at Constantinople. The Berlin Committee published a summary of the statements which appeared in our January issue, and has since issued a call to prayer in the name of the several auxiliaries of the German Branch. In Switzerland and in Holland also Christians have been urged to united prayer on behalf of the sufferers.

In another part of our present issue it will be seen that the Council of the Alliance have issued a special appeal for prayer on behalf of the Armenian Christians for the week commencing April 26. In this appeal it is hoped that the United States Alliance will take joint action with the British Branch.

We notice with much gratification that American Christians are taking up the cause of the suffering Armenians with much energy. The Protestant Episcopal Church in the United States of America have issued addresses to the President of the United States (signed by fifty-seven bishops), to the Tsar of Russia, the Emperor of Austria, the German Emperor, and the President of the French Republic; and a letter to the Archbishop of Canterbury. There is appended to each of these appeals the statement entitled "Incidents of the Massacres," which appeared in our issue of January.

THE SUFFERING CHRISTIANS OF ASIA MINOR.

SPECIAL CALL TO UNITED PRAYER.

In view of the recent terrible events in Asia Minor, and the suffering from cold, hunger, and the loss of worldly goods endured there by thousands of Armenian and other Christians, the Evangelical Alliance earnestly invites the Lord's people everywhere to unite in earnest prayer to God on behalf of these oppressed ones. The Evangelical Alliance has for over forty years taken unceasing and active interest in the question of religious liberty in Turkey, and has, within the past few years especially, made unremitting efforts to protect the Christian subjects of the Porte from persecution.

The recent massacres have awakened horror and indignation amongst civilised nations, and deep sympathy has been aroused in our own and other countries. Following upon these atrocities, and frequently coincident with them, attempts have been made by the Turkish authorities to force Christians to give up their faith and become Mohammedans. At least twenty Native Pastors have suffered death rather than deny their Lord, whilst many hundreds of others have similarly endured martyrdom.

There is, therefore, special need at the present time for fervent prayer to God on behalf of a people so cruelly persecuted. The Evangelical Alliance accordingly appeals to Christians of all denominations and of all lands to make this subject one of definite supplication at the throne of grace, during

THE WEEK COMMENCING SUNDAY, APRIL 26TH,

that it may please God speedily to stay the hand of the persecutor; that those who have been bereaved may be comforted; that all who have endured faithfully the loss of worldly goods, and are now suffering from cold and hunger, may be succoured by the timely aid of those in all lands who enjoy the blessings of civil and religious liberty: and that such as have been led, through fear and threats of massacre, to become Mohammedans, may soon be relieved of their anguish, and allowed to return to the open profession of Christianity.

These and other aspects of the case will occur to all who have followed the course of events.

It is further suggested that, not only should this subject be one of definite and earnest prayer in private, but that, wherever possible, special meetings should be held for united prayer, and that at any such gatherings of a periodical kind the subject should be specially remembered.

[Ps. lxxix. 10, 11; Ps. cvii. 13, 14: Jer. xxxiii. 2, 3; Matt. vii. 7, 8; Phil. iv. 6, 7; Heb. xiii. 3; Rev. vi. 9, 10, 11.]

On behalf of the British Evangelical Alliance,

A. J. ARNOLD, Gen. Sec.

Alliance House, Adelphi, London, March 1896.

PERSECUTION OF THE STUNDISTS OF RUSSIA.

FREQUENT reference has been made in our columns to the sufferings of the Stundists and other Christians in Russia; but it will be easily understood that it is not prudent to publish too much detail regarding these matters. The Council of the Evangelical Alliance has continually sought to bring influence to bear on behalf of these poor people; but many of the steps taken, and representations made, are of a private and confidential character, therefore they cannot be described publicly without incurring great risk for the Stundists themselves. There is little, if any, improvement in their condition; but Dr. Baedeker, who has recently returned from Russia, reports that, in the course of his visits to the prisons (for which he has a special permit), he has met with many Stundists, and there seems to be, notwithstanding present circumstances, some hope that in the near future there will be changes in regard to the subject of religious liberty in Russia. The coronation of the new Czar takes place in May, and it is possible that in connexion with that important event there

may be granted at least a certain amount of religious toleration to the humble and law-abiding subjects of the Czar.

Continued and earnest prayer is being offered by the Stundists themselves and on their behalf by a great number of Christians in all parts of the world; and the efforts made to alleviate the physical sufferings of the wives and children of the banished ones have been greatly appreciated by the Stundists.

The Evangelical Alliance has during the past two or three years raised a considerable sum of money, which has been distributed, through trustworthy agents, for the relief of the suffering ones; and it is gratifying to record that Swiss Christians have lately taken a very deep and warm interest in the matter. Again and again, sums of money have been forwarded as tokens of sympathy, and our Swiss friends have also been amongst those who have earnestly prayed to God on behalf of the Stundists. The Rev. A. F. Buscarlet, of Lausanne, and some friends of his, forwarded a sum of money for the special fund three years ago, and this has been followed lately by several larger sums from the same quarter. The Rev. Professor G. Godet has also taken a lively interest in the matter, and has published a pamphlet setting forth the salient facts connected with the Stundist movement. He has also addressed letters to the *Journal Religeux*, of Neuchâtel, and other papers, and which has helped to awaken sympathy and interest throughout Switzerland. It should be mentioned that the Central Committee of the Swiss Branch issued a call to prayer on behalf of the Stundists; and this doubtless resulted in the sum of nearly 500 francs being collected during the observance of the Week of Prayer. Mr. A. Fischer, of Berne, and Count de St. George, of Geneva, have also been very helpful in securing contributions from Swiss Christians for this Christlike object of succouring the persecuted. It is a joy to find that many of those who have given money for this purpose are themselves poor, and have brought small sums, with a desire that they should be forwarded for the help of their less favoured brethren. One of our correspondents says: "It is most touching to see how all sections of Christ's Church in Switzerland have responded, both rich and poor. One poor man poured the contents of his purse out, and said, 'There, it's all I've got, it's for the Stundists.'" In another letter, our correspondent says: "I have just received £8 from a banker and 5 francs from a postman. Poor pastors, deaconesses, Sunday-school children, and servants have sent various sums."

There is no doubt that the publication of Mr. Godet's pamphlet, which is entitled "The Persecution of the Stundists in Russia," has materially contributed to call forth the sympathy of Swiss Christians. The circulation of the booklet has been large beyond all expectation. In less than two months three editions were issued, and 4,000 copies have been sold. There is a fourth edition now in the press, and a German translation is about to appear in Berlin. Mr. Godet may be congratulated on the result of the efforts he and others have made in regard to this laudable object. Nearly £700 altogether has been received by the Council of the Evangelical Alliance from Switzerland for these persecuted Christians, and this money is being carefully distributed through several trustworthy agents in the South of Russia and in the Caucasus; but of course we are not at liberty to give further details. It is certain that already hundreds of families have been greatly benefited and, in some cases, kept from actual starvation, by the money sent through the Evangelical Alliance. The recent help from Switzerland will enable further steps to be taken for the relief of the suffering ones.

While it is impossible to publish the communications received, we give the following extracts as showing the gratitude of the persecuted Stundists for the sympathy manifested by their fellow-Christians, not only in Britain, but now in French and German Switzerland. One Stundist writes: "I am heartily thankful to you, in the name of the Stundists, for your address, in which you spoke with such vigour and eloquence in behalf of the Russian Christian sufferers. We also thank you for the assistance you have so kindly sent. . . . At a meeting held at ——, on Dec. 27, the Stundists assembled passed a cordial vote of thanks, and expressed deepest gratitude to the Evangelical Alliance for all their help. . . . We cannot forbear saying that this real assistance is looked upon by the sufferers as an answer to their prayers to God." Another correspondent gives us particulars as to cases which have come under his own immediate notice: (1) ——

was banished for life from the province of Kief to Elisabethpol in March 1887. He was charged with proselytising Greek Church people to Stundism. He was half beaten to death by the people stirred up by ——. This good brother's family remained at home, without any support. He was converted in 1885; he is now an old man, and unable to work. (2) —— was sentenced in 1888 to be banished from the province of Tamboff to Elisabethpol. His family also remained behind, and he is unable to work, on account of ill-health. (3) —— was banished in 1893, without any judgment, to Echmiadzin. His family consists of six members. He also has broken health and is unable to work. (4) —— was banished to the province of Erivan. He also was charged with propagating Stundism. His family consists of eight members, and they were deprived of all their property. He was converted in 1884. (5) —— was banished from Kherson province in 1892, by order of the administrative authorities. His wife is with him at Erivan, but he is unable to work, owing to age. He was amongst the first converted Stundists in 1864. (6) —— was banished in 1894 from the province of Kherson on the charge of proselytising. (7) —— was banished in 1892, and his family consists of seven persons. He was converted in 1870. (8) —— was sentenced by the criminal court, in 1890, and banished to Elisabethpol. He has a wife and six children, who have been allowed by the authorities to go with him; but his feet are crippled, and he cannot work. (9) —— is a man who has a family of nine, who have been forced to stay at home without any support. (10) —— was deported to Elisabethpol in 1890. He has a large family and is in great need. (11) —— was also banished in 1891, has six children, and is in sore distress. (12) —— is an old woman of sixty-seven, who was banished in 1891. Her husband followed her, and they are both suffering greatly. They belong to the Molokans. (13) —— was banished for life in 1893. His family consists of five members. His daughter died during the journey, and the family are in great need. (14) —— was converted in 1886 and joined the Stundists. He and his wife are now old, and were banished to Elisabethpol. (15) —— is another case banished to the same place in 1889. He has a family of five children and no work to do, in addition to which he is in ill-health. (16) —— was banished under the threat of exile, and escaped to another part of Russia. His family of nine is in the greatest need, his wife and two daughters being seriously ill. (17) —— In the town of Erivan there are three well-known banished Stundists, who, though they have scanty means and are able to maintain themselves, find every week poorer Stundists coming to the district and who need clothing and food. Thus they are obliged to help their fellow-sufferers.

Such cases might be indefinitely multiplied, but we have mentioned these, taken from one letter, as showing the need there is of continued help for these oppressed people. We commend the Stundists in their sorrow and great trials to the sympathetic help of Christians in this country, and we also beg for them a constant interest in the prayers of God's people.

Missionary Notes.

LEPERS' HOME, MANDALAY.—The Rev. W. R. Winston writes in *Work and Workers in the Mission Field:* "Last month I baptised more people than in any previous month—twenty-one in all. True, seventeen of these are lepers in our Home, which now numbers seventy. But we value the souls even of these poor outcasts of men, especially after feeling so intensely as we did at first the darkness, sin, and ignorance they displayed. For several years we have had to persevere in the difficult task of laying a foundation, and now, thank God, nearly half the whole establishment is Christian. Watching them closely and anxiously, as I have done these three years, I have been greatly struck of late with the evidences of a work of God among them. It has been most touching to see how, gradually but surely, this has come about. We have had two services regularly every week, one on Sundays and one on Mondays. Of late, since a few were baptised some months ago, they have of their own accord commenced a daily service

amongst themselves, and all the older Christians have learnt to pray. The service of song, too, has had much to do with it. It early occurred to me that, as Burmans are good singers, and the lives of lepers are ordinarily so very hopeless and isolated, I could not do better than teach them the simple hymns we have in Burmese. Fully half the time of my service with them has been given to singing, and the more they sing the better they like it. One day, when a service was going on at the little chapel at the Home, I passed by the women's ward, and found a poor mutilated, half-blind, and sorely afflicted woman, who was unable to walk or crawl the hundred yards to the chapel, sitting on the ground, singing very sweetly in Burmese. The Burmans have a good deal of spring in their character, and respond readily to anything bright and cheerful. Another time I felt my heart stirred in the same way when I was with them in the chapel, and we were singing the child's hymn, 'Jesus loves me, this I know.' When we got to the chorus I heard a child's voice suddenly pipe out quite cheerfully, 'Yes, Jesus loves me,' &c. It was little Ma Ma Galay, a child of eight, who, young as she is, is a leper, with her mother also a leper. It is not only in matters of this kind that the work of God among them shows itself, but in the improvement of their morality and general behaviour. The general moral tone of the Burmese people is low, and it was not to be expected that persons situated as these lepers have been—many of them before they came to us mendicants and outcasts, without home or family tie—would be above the average. I have had many a sorrow over their depravity, and have had to preach the law very plainly as well as the Gospel. But it has not been in vain; and dealing faithfully with specific sins has done much to rouse the consciences that seemed dead, and has led some of the offenders to repentance."

MEXICO.—*Burning of Protestants.*—The "burning of heretics" at Taxcapo, in Mexico, shows that the spirit of persecution of the worst type is not dead. Ten persons were dragged from their houses, shut up in a small room, and the building deliberately set on fire by a constable, acting under the direction of the local judge. An attempted excuse is made by persons writing evidently under the guidance of the home Romish authorities. It is that the American missionaries were very active in denouncing the worship of "Our Lady of Gadaloupe." It is well known that the missionaries are specially careful not to rouse antipathies by mere controversy, and that their object is to teach the Gospel, and leave it to produce its effect. But the work has been going on in many parts of Mexico most successfully. The bishops and their organs are everywhere preaching persecution. Many of the priests, even, are affected by the Gospel, which makes them doubly furious. This persecuting spirit has recently appeared, almost simultaneously, in many parts of America—in South America, as in Chili, where the missionaries have been driven out of Cuzco, as well as in Mexico. The truth is that there is the same spirit as in former ages. It appears in Ireland as well as in Mexico, and is kept in check only by want of power. The people of Mexico are generally as ignorant and superstitious as the heathen, but the light is entering, and hence the bitter hostility. The Rev. Dr. Siberts, Methodist Episcopal missionary at Queretaro, Mexico, writing to the New York *Independent*, says: "On all sides are manifest traces of the silent but powerful influences exerted by the Gospel through missionary effort." Every year the demand for the Bible increases. In 1894 the American Bible Society employed fifty colporteurs, who traversed Mexico in every direction. Thousands of Bibles were given away, and 29,000 Bibles, Testaments, and portions were sold for over 8,000 dols. This shows that Mexicans want the Gospel and will pay for it. Gospel truths are making themselves felt even in the Government schools, where all religion is prohibited by law. Students are inquisitive, and buy our books and tracts. The Government college of the State of Guanojuato has for its motto the words of our Saviour, "The truth shall make you free." Whether they realised it or not, they have crowned Christ as the Great Teacher. God grant that they may all soon have that truth that will make them free indeed.—*The Missions of the World.*

MEDICAL MISSION WORK AT DAMASCUS.—The following letter from Dr. Masterman, at Jerusalem, which we take from *The Jewish Missionary Intelligencer*, will be read with interest at the present time: "I write to report the results of my preliminary visit to Damascus, from which I have just returned. My wife and I expect to leave here in six days, to take up our residence at Damascus. The only

cause of delay, if such should occur, will be the critical state of the country, owing especially to the fanaticism of the Moslems, on account of recent events in Constantinople. Every endeavour is being made by the authorities to prevent our getting news. No papers or letters have reached here for over a week, and it was only when at Beyrout that I learnt from travellers recently from Constantinople, of the fearful fighting and massacres in that city. There is a general report throughout the country that the English fleet is now in the Sea of Marmora, and though I do not credit it myself, I mention it to show how we are situated in regard to news. In country stations it is much worse, and the most alarming and false reports are freely circulated. As regards the country itself there is no doubt that the people round Damascus are in a most unsettled state, and the roads are considered very insecure. The Druses and Mutáwelies have had several serious fights. I am glad to be able to report that I have met with a most suitable house for a Dispensary in the very heart of the Jewish quarter. It is situated where two important roads meet. The house has a fine large court-yard, with the usual fountain of running water, and orange trees and vines. Part is covered in, to form what we here call a 'Lewán,' which will be the best waiting room in fine weather. There are two large and lofty rooms, suitable for consulting and waiting rooms, five fairly good rooms upstairs, three of which I propose to give to the dispenser as a residence, and two I shall reserve for myself. Should I require to take a special operation case temporarily under my care, I can put the patient in one of these rooms. I am glad to be also able to state that I have met with a dispenser who, I believe, will be suitable. He is a graduate of Beyrout, and is highly recommended. He is at Constantinople, obtaining his diploma."

BRIEF NOTICES OF BOOKS.

A Primer of Roman Catholicism. By the Rev. C. H. H. Wright, D.D.

The Religious Tract Society is now publishing Present Day Primers on important subjects, which, judging from those already issued, promises to be a most useful series. The books are neatly got up in volumes of about 150 pages each. Dr. Wright, in his preface says, "This little work is intended only as a primer: hence the matters discussed have to be treated very briefly and therefore necessarily, to some extent, inadequately." But Dr. Wright handles his subject with all the ability and research which we should naturally expect from so eminent a scholar. If we give the mere titles of the various chapters, it will be seen at once how comprehensive this volume is: "The rule of faith"; The Church, its authority and organization"; "The two sacraments of Christ, and the seven sacraments of Rome"; "The sacrament of the mass"; "Rome's assumption as to the Church, the priesthood, &c., &c."; "False teachings of Rome on points of doctrine, &c." We recommend all who want a succinct and clear statement regarding Roman Catholicism, to possess themselves of this admirable book.

The Reformation in England. By W. H. Beckett.

This is another of the Present Day Primers of the Religious Tract Society, and the book before us is an abridgement of the author's larger work, "The English Reformation of the Sixteenth Century," but includes some fresh matter. The volume contains portraits of some of the Reformers; and a capital list of books, which will be very helpful to those having little time and yet desiring to know where to find information on this interesting topic. The chronological summary given at the end is also very useful.

Short Biographies for the People. Religious Tract Society.

Volume X. of this series contains interesting biographical notices of twelve men of widely different characters, but all occupying important positions in their day. The scope of the volume will be seen when we mention Savonarola, Gustavus Adolphus, Bishop Crowther, and Dr. Horatius Bonar. Each notice is compressed into sixteen pages and is embellished with a portrait. Of this volume we can truly say *multum in parvo*.

Present Day Tracts—Volume XIII. Religious Tract Society.

The present volume is one of more than usual value, from our point of view. The six essays contained in it deal with the truth of the Bible in various aspects; and not the least important treatise is that by Sir William Dawson, C.M.G., LL.D., F.R.S., on the Historical Deluge in its relation to scientific discovery and to present questions. One of the chief advantages of this series of Present Day Tracts is that though they are bound up in volumes, each essay can be obtained separately as a tract. The Society is rendering good service in many ways by its publications, and in this series especially.

For His Sake. Extract from the letters of Elsie Marshall, martyred at Hwa-Sang, Aug. 1, 1895. Religious Tract Society.

A pathetic memorial this, of the Hwa-Sang massacre. With the exception of the brief introductory memoir the book consists entirely of extracts from Miss Marshall's letters, dating from the time of her departure to China in 1892 down to the eve of the terrible event by which she and her fellow missionaries lost their lives. How little she anticipated—or her friends either—how soon that bright young life would close and the missionary career be ended. Yet these letters

show that she had the best of all preparations for such an exodus, for they breathe throughout a spirit of real consecration. Her life in China was a living sacrifice, and her early death did but "make the sacrifice complete." There is scarcely anything better calculated to show the real character of a person than that person's private correspondence—the words that were not meant for the public eye, and in these letters to the home the heart and life of the writer are laid open. Satan has often outwitted himself: he has probably done so in this case.

Union with God. A series of Addresses. By J. Rendel Harris. Hodder & Stoughton.

This book makes another addition to the literature of the "Higher Life." The author complains that the Church has been too ready to accept a "minimum Christianity," instead of seeking to maintain the high standard of Apostolic times. He accounts for low attainments by low views. This is doubtless true, and there is abundant necessity for the call to rise to a higher level. And if the reader can supply what is lacking in this book, and qualify what is one-sided, he may find considerable profit and stimulus in perusing these pages. The addresses glow with fervour and lofty aspiration, and it is impossible for a devout spiritual reader to be out of sympathy with many of the thoughts expressed. But we are afraid that the subject is viewed too exclusively from the experimental side. We regard union with God as a *fact* in the case of every believer, based upon the atoning work of Christ, and realised by faith in Him. The enjoyment and practical use of the fact is a distinct thing, but the foundation of this Union is not made clear in the book, nor is the fact distinguished from the experience. This is important, for a healthy spiritual life cannot be reared on mere experience, any more than healthy vegetation can be obtained from the red rays of the sun alone. We believe, as well as the esteemed author, in the possibility of a true sabbatic rest for the people of God even here; at the same time, we believe that in our earthly condition the possession of this rest is perfectly compatible with the words of Paul—"Not as though I had already attained, either were already perfect." We do not like to disagree with an author so deservedly esteemed, nor do we write in a merely critical spirit. We appreciate much that is excellent in the book, but at the same time cannot be blind to the defects referred to.

Life in Earnest, and *The Mount of Olives*. By the late Rev. James Hamilton, D.D. Edward Knight.

These are two of "Knight's Cabinet Library of Christian Classics," and are reprints of volumes issued by the late Dr. Hamilton. The biographical sketch at the commencement of one of them is a valuable addition, and in this we are happily favoured with glimpses from the life of the highly-esteemed and beloved minister, for many years, of the National Scotch Church, Regent Square. We gladly welcome the republication of these two little volumes, and especially in new and cheap editions (price sixpence net). Dr. Hamilton was not only a very able man but one of beautiful spirit, and the writer of this notice remembers many acts of the revered author which linger in the memory as specimens of a graciousness and kindliness which are not always found even among godly men. Dr. Hamilton also was one of the fathers of the Evangelical Alliance, and took an active interest in its proceedings until the day of his death. We trust that both volumes may have a very large circulation, for they deserve to be widely read in the present day.

The Zenana; or, Woman's Work in India.

This is the second volume of the monthly magazine of the Zenana Bible & Medical Mission, and we can only say that it is an intensely interesting book, well got up and illustrated. The contents are also varied; and all who wish to see what is being done in Mission work among the women of India, cannot do better than possess themselves of a copy of this attractive book.

Hearty Counsels from Pastor to People. James Nisbet & Co.

The author is the Rev. J. E. Brigg, Vicar of Hepworth, near Huddersfield; and we gladly commend the book as one containing much wholesome advice and in an interesting form.

Down to the Sea. By Pastor Thomas Spurgeon. Passmore & Alabaster.

We have here sixteen Sea Sermons in a handsome volume of 250 pages, illustrated with woodcuts, and an admirable portrait of the preacher. The discourses were mostly preached at the Metropolitan Tabernacle; and one was in the nature of an inaugural address at the Annual Conference of the Pastors' College Evangelical Association. There is a good deal in the volume to remind us of Mr. Thomas Spurgeon's father, the universally revered and beloved Charles Haddon Spurgeon. The son, in many points, resembles the father; and there is running through the sermons, no less than in the address, much common sense—a homely setting of great truths, yet withal an earnest tone of spiritual fervour. The preacher has drawn many useful lessons in these Sea Sermons. The preaching is not intended primarily to interest, but to rouse and to lead to decision for Christ. The present pastor of the Metropolitan Tabernacle has no enviable position. He succeeds one who was unique in his grandeur as a Gospel preacher. To be the successor of such a father, carries with it heavy responsibilities; but judging from the volume before us, we predict that Mr. Thomas Spurgeon will grow in the estimation of his large church and congregation; and many prayers will constantly ascend to God, that he may have much of the divine blessing resting upon his labours.

Great Missionaries. By the Rev. C. C. Creegan, D.D., and I. A. B. Goodnow. With introduction by the Rev. Francis E. Clark, D.D. Hodder & Stoughton.

This is confessedly a busy age, and, to a large section of the public, one that is not favourable to much reading of a solid kind. Interesting as are the many volumes of Missionary biography issued from the press, it is only the few who have time to give them a careful reading. Condensation is an imperative necessity to those who find it needful to gain much information in a short time, and that is accomplished in this volume. Twenty-three brief sketches are compressed into four

hundred pages. The reader will not, of course, know all that is to be known about these great missionaries, but will know enough to kindle interest, and whet the appetite for more. We venture one or two criticisms. It seems to us that it would have been better to have arranged the order in which these biographies appear, so that we either had them chronologically or according to some other plan. The volume closes with Livingstone, while some of the living missionaries are in earlier pages. Another blemish is in the typography, or, perhaps, we ought to say, orthography; and yet the volume is brought out in great style, and by the well-known English firm, Hodder & Stoughton.

Thoughts of Peace and not of Evil; or, the Purpose of God concerning Israel. By M. S. Clark, with a preface by G. H. Pember, M.A. Hodder & Stoughton.

This book contains a series of Bible Readings, in which the authoress carefully traces the purpose of God concerning Israel as revealed in the Old and New Testament Scriptures. The promises made to Israel are applied, as they should be, to Israel, and interpreted literally instead of being spiritualised. An extensive range of Scripture passes under review in the course of these studies, and the general testimony of the Bible is thus made clear. The work is upon Futurist lines, consequently many interpretations of Scripture are determined by this theory; but this still leaves a large territory in which, probably, the Futurist and Historic schools would be in agreement. While approving the principle of the literal interpretation adopted in this book, we do so with certain limitations. No doubt many commentators have erred in spiritualizing predictions relating to Israel and applying them to the Church; but is there not a danger of swinging to the other extreme, and overdoing the literalising? We think there is, and that this volume errs to some extent in that direction. Nevertheless, Bible students will find much in these pages to appreciate and help. Mr. Pember, in his preface, says: "The book will, I think, be found to contain a clear and interesting sketch, not only of the purpose of God, but also of the way in which that purpose will be effected; for, as will presently appear, both of these points are capable of minute elucidation from the prophetic Scriptures. If the reader be not versed in such subjects—subjects of which the practical importance is increasing every day—he will find here an excellent introduction to them; if he be already instructed, a perusal of this exposition will confirm his faith, and may, perchance, add to his knowledge."

Lessons in the School of Prayer. By the Rev. A. T. Pierson, D.D. Hodder & Stoughton.

This little volume is a gem. This is not surprising when we find the following words in the preface: "Having occasion to prepare a special address on prayer, it occurred to me to collate and compare all the words spoken by our Lord Himself upon the great theme, as it had often been found that His teachings upon any given subject, when so combined, constitute a consistent and harmonious whole—a body of doctrine, singularly comprehensive, and symmetrically complete." The writer adds: "The result of these studies has proved so surprising and satisfactory" that it is given to the world. The introductory part of the book contains our Lord's own words upon prayer; while the three remaining chapters deal with "Closet Communion with God; the Matter, Manner, and Spirit of Prayer." Like all Dr. Pierson's work, the writing is clear and cogent; and we recommend all our readers to obtain a copy and study this admirable work.

Evangelical Alliance.

ANNUAL CONVERSAZIONE.

TUESDAY, MAY 12, 1896.

As already announced in our columns, the Annual Conversazione of the Evangelical Alliance will be held on Tuesday, May 12. The meeting will be held at the House of Rest, 10 Finchley Road, St. John's Wood. This arrangement has been made owing to the slow recovery of the Principal of Regent's Park College, whose illness last year prevented the Conversazione taking place there, as it had been held for so many years. Under these circumstances, Miss Mason very kindly placed her rooms again at the disposal of the Council, and her generous offer has been accepted.

As usual, tea and coffee will be served from four o'clock, and the chair will be taken at half-past four o'clock. There will be a brief account of the work of the Alliance during the past year, and detailed information will be given regarding the arrangements for the approaching Jubilee Celebration. It is expected that several foreign brethren will be present, and, as usual, two or three of these will be invited to give addresses. [Further details to be announced in our next issue.]

It is particularly requested that all members and friends of the Alliance (especially those residing out of London) who can find it convenient to be present, will intimate the same beforehand to the General Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London, in order that cards of invitation may be duly forwarded.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of Council was held on Thursday, March 12, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by Dr. Baedeker.

Mr. Arnold and the Rev. C. B. Marsh gave reports of recent deputation work.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mr. Hy. Liddell, Richmond, Surrey.
Colonel Wilson, Tunbridge Wells.
Dr. E. A. Starling, Tunbridge Wells.
Mrs. Comrie, Tunbridge Wells.
Mr. W. W. Gripper, Tunbridge Wells.
Mrs. Noble, Tunbridge Wells.
Mrs. Glanville, Tunbridge Wells.
The Misses Cheere, Tunbridge Wells.
Rev. W. and Mrs. Warren, Barnet.
Mrs. Bate Bates, Barnet.
Miss S. Hayles, Barnet.
Mrs. R. Gladstone, Barnet.
Mrs. Todd, Hadley Wood.
Mrs. F. W. Atkey, Hadley Wood.
Miss Russell Roberts, Hadley Wood.
Miss and Miss C. M. Littlewood, Hadley Wood.
Miss Fouracre, Hadley Wood.
Miss C. E. Clark, Enfield.
Rev. F. and Mrs. Wheler, Leamington.
Mrs. Schofield, Leamington.
The Hon. Helen Dillon, Leamington.
Mrs. Grant, Leamington.
Miss Fullerton, Leamington.
Lady Malcolm, Leamington.
Miss Malcolm, Leamington.
Mrs. Martin, Leamington.
Rev. J. Connor, Bristol.
Colonel Bunbury, Clifton, Bristol.
Miss M. H. Chapman, Clifton, Bristol.
Miss S. D. Maddock, Clifton, Bristol.
Miss Hutchins, Clifton, Bristol.
Miss. R. E. Austin, Bath.
Miss J. Goodwin, Bath.
Mrs. Bannatyne, Bath.
E. Roche, Esq., Norwood.
G. W. Paine, Esq., and Mrs., Norwood.
Wm. Carruthers, Esq., F.R.S., Norwood.
Miss King, Norwood.
Mrs. Heffer, Norwood.
Miss A. Dunlop, Norwood.
Mrs. Simpson, Norwood.
Mrs. Ommanney, Streatham.
Miss Bailey, Streatham.
Mrs. Landon, Carshalton.
Miss C. E. Johnston, Willesden, N.W.
Miss E. M. Smith, Willesden, N.W.
Mrs. W. Roxburgh, Willesden, N.W.
Miss Gillie, Willesden, N.W.
J. L. Cloudsley, Esq., Willesden, N.W.
Miss Petch, Harlesden, N.W.
Miss Brown, Liverpool.
Mrs. Krabbe, Falmouth.
Miss and Miss C. Gay, Falmouth.
Miss Hutcheon, Falmouth.
Mrs. Johnson, Falmouth.
Miss J. McLean, Liskeard.
Mrs. Symes, Liskeard.
Rev. H. F. Newton, Liskeard.
Mrs. Blake, Liskeard.
Mrs. Turner, Liskeard.
Miss Ede, Liskeard.
P. Hockin, Esq., Kingswear.
Mrs. G. Delapola, Kingswear.
Miss Tomlins, Kingswear.
Miss S. L. Hocking, Kingswear.
Mrs. Moyle, Kingswear.
Mrs. John Harris, Dartmouth.
Miss E. Sandon, Dartmouth.
Mrs. Lewis, Dartmouth.
Miss King, Dartmouth.
Mrs. Spanton, Dartmouth.
Admiral C. Brenton, London.
Miss Betts, Stanton Drew.
Miss C. Cox, Stanton Drew.
Mrs. Perston, Stanton Drew.
Mrs. Ridge, Stanton Drew.
Miss Holmes, Stanton Drew.
Mrs. Humphries, Stanton Drew.
Miss Butler, Stanton Drew.
Rev. S. F. Alford, Bristol.

OBITUARY.

Reference was made to the recent losses sustained by the Alliance in the death of Sir C. U. Aitchison, vice-president; R. L. Hamilton, Esq., of Belfast; and Mrs. Hitchcock, the widow of one of the founders of the Evangelical Alliance.

The Council desired that a suitable expression of their sympathy be sent by the Secretary to each of the bereaved families.

THE ARMENIAN SUFFERERS.

The Secretary presented to the Council a mass of correspondence from Turkey,

and which he briefly epitomised. The principal communications were from our own trusted correspondents, and dwelt very particularly upon the forced conversions to Mohammedanism, which had taken place on a large scale. Mr. Arnold stated that, immediately on receiving these communications he had sent carefully selected extracts to Lord Salisbury, with a letter, copy of which he now read to the Council. The Secretary had also addressed a letter to the daily newspapers of our country, calling attention to the fact of the forced conversions, notwithstanding the denial repeatedly published on the part of the Turkish authorities.

The Council approved of the action taken by the Secretary, and again instructed him to make the best possible use of all communications arriving from Turkey from time to time.

It was reported that various sums of money had been received for the relief of the suffering Armenians, and it was agreed that all such sums should be forwarded through the Bible Lands Missions' Aid Society, for the distribution by the missionaries in the districts where the massacres had taken place, and especially among the members of the Churches, who are now suffering untold miseries. That Society's special fund for this object already amounted to over £2,000.

Special Call to Prayer.

The Secretary read communications from several friends, who thought that, in view of the present terrible condition of the Christians in Asiatic Turkey, the Evangelical Alliance should issue a call for special united prayer on behalf of these suffering people. Reference was made to the fact that already there is constant and earnest prayer upon this subject; but it was felt that the setting apart of a special week might lead to more definite supplication; and therefore, after consideration, the Council agreed to issue such an invitation to prayer, for the last week in April, and expressed the hope that the United States Alliance would unite with the British Organization in this matter.

Hungarian Millennial Celebration.

Communications were read from various countries with reference to the approaching Millennial Celebration in Hungary, and urging that the Evangelical Alliance should send a deputation to Buda Pesth on the occasion. The matter received the earnest consideration of the Council, and we hope to announce the result in our next issue.

The Stundists of Russia.

Various communications were read regarding the continued persecution of the Stundists; at the same time it was mentioned that there are many hopeful signs of a favourable change before long. Several other matters in connexion with the Stundists were considered; and the Council had the benefit of the presence of Dr. Baedeker, who has recently returned from Russia, and also of Count St. George, of Geneva.

The Secretary reported that the special fund for the relief of the Stundists had been still further increased by very liberal remittances from Swiss Christians, who had now sent between £600 and £700 for this object.

The Jubilee Celebration.

Progress was reported in regard to the Jubilee arrangements, and various communications were read. The Secretary stated that the special fund needed to cover the cost of the Conference already amounted to over £600; but it was estimated that at least £1,000 would be required.

May Conversazione.

Arrangements were then considered for the May Conversazione, which is fixed for Tuesday, May 12, at the House of Rest, by kind permission of Miss Mason.

Shanghai Branch.

It was reported that the Shanghai Branch had duly observed the Week of Universal Prayer, as in former years; meetings were held in Union Church each day, conducted by representatives of the several Churches and Missions.

SECRETARIAL DEPUTATION WORK.

Mr. Arnold reported to the Council that, since their last meeting, although he had been greatly pressed with work in connexion with the arrangements for the Jubilee Celebration, he had been able to pay two or three deputation visits.

At Hadley Wood on Feb. 25, a well-attended drawing-room meeting was kindly convened by Mrs. Todd. The Rev. W. Warren, Vicar of Trent, presided, and, after opening the meeting with prayer, he stated that he had come as a learner, though he had known something of the Evangelical Alliance and its work for many years past. He rejoiced in everything which tended to promote unity among the followers of the Lord Jesus Christ, and also in the noble work done by the Alliance in defending the cause of the persecuted. Mr. Arnold, in the course of his address, touched briefly upon the objects and aims of the Alliance, and then gave details regarding efforts on behalf of persecuted Christians in Russia, Turkey, &c. At the close of the address, the Chairman expressed the gratitude of the audience to Mr. Arnold for his very interesting and lucid statement. He was sure that all present would feel a debt of gratitude also to Mrs. Todd for arranging the meeting, and thus giving them the opportunity of hearing the address. Many of those present gave their names for enrolment as members of the Alliance, and a collection was taken in aid of its funds.

On Monday, March 2, Mr. Arnold visited Leamington where a drawing-room meeting had been kindly arranged by General, Sir George and Lady Malcolm. There was a large attendance, and many of those present were already members of the Alliance.—Sir George Malcolm, in opening the proceedings, stated what pleasure it gave him and Lady Malcolm to have a meeting on behalf of the Alliance in their house. He loved the Alliance, not only for its grand testimony to the truth, but also for its unceasing activity in promoting united prayer, and in defending the cause of our suffering fellow-Christians in various lands. He called attention to the editorial remarks in the current issue of *The Mission World*, as an indication of the great value of the Alliance in uniting Christians together for special prayer. The Editor therein expresses his belief that the war spirit which had been evoked, both in the United States and in Great Britain, had been already calmed; and surely God had heard and answered the united prayers of His people on both sides of the Atlantic. — Mr. Arnold then gave his address, dealing mainly with the work of the past two or three years, and giving details regarding the efforts made on behalf of persecuted Christians in Turkey, Russia, &c. A great deal of sympathetic interest was awakened in the Secretary's statement; and Sir George Malcolm expressed the thanks of the meeting to Mr. Arnold for his address, which had thrown a flood of light on many important subjects, and had shown the immense practical value of the Evangelical Alliance. A number of new members were enrolled, and a collection was taken in aid of the funds of the Alliance.

On Tuesday, March 3, Mr. Arnold proceeded to Clifton, where General and Mrs. Davidson had kindly arranged for a drawing-room meeting. Unfortunately, the host was ill and unable to be present at the meeting, but Colonel Savile very kindly presided in his stead. After prayer had been offered, the Chairman expressed his interest in the Evangelical Alliance, and his pleasure that the General Secretary had come to give them information regarding its recent work.—Mr. Arnold then spoke upon the varied operations of the Alliance, detailing its efforts of the past two or three years on behalf of persecuted Christians. At the close of the Secretary's address, Mr. Prokhanoff, a Russian Stundist, now a student in the Baptist College at Bristol, spoke a few words confirming what Mr. Arnold had said regarding the terrible sufferings of his fellow-Christians in Russia. The Rev. W. J. Henderson, joint Principal of the Bristol Baptist College, also took part in the proceedings, and a hearty vote of thanks was given to General and Mrs. Davidson for their kind hospitality. The weather proved to be unfavourable, but there was a good attendance. Many of those present were already members of the Alliance, but a few new members were obtained, and a collection was taken in aid of the funds of the Alliance.

Proceeding to Bath, on March 4, Mr. Arnold addressed the Mid-day Prayer Meeting, held in connexion with the Bath Branch of the Alliance, and, in the

afternoon of the same day, spoke at a drawing-room meeting kindly convened by Miss Rose E. Austin. Notwithstanding stormy weather, a goodly number assembled, and the meeting was held under the presidency of Colonel Hare, who expressed his continued and deep interest in the Evangelical Alliance. Mr. Arnold's address dealt almost entirely with the work of the past year or two, and much sympathy was awakened in his statement regarding the persecuted Christians of Russia, Turkey, &c. A collection was taken in aid of the funds of the Alliance, and a few new members were obtained. Several contributions were also given for the Armenian Christians' Relief Fund.

On Wednesday, March 11, a largely-attended drawing-room meeting was held at the residence of Mr. and Mrs. Roche, Gibson's Hill, Norwood. The Ven. John Richardson, D.D., Archdeacon of Southwark, presided, and, after prayer by the Rev. J. Oakley Coles, the Chairman spoke of the principles of the Alliance, mentioning that he had been a member of the Council for a great number of years. He greatly rejoiced in its testimony for the truth, and in the share it had in promoting Christian union. The Alliance did not aim at uniformity, but it had practically exhibited the unity which could co-exist with attachment to denominational distinctions. He referred also to the importance of the conferences of the Alliance, many of which, at home and abroad, it had been his privilege to attend.—Mr. Arnold, in the course of his address, gave one or two illustrations of the indirect value of the Alliance, but spoke more fully of its practical work. His statement regarding the sufferings of persecuted Christians in various lands evoked many expressions of sympathetic interest, and particularly when he dwelt upon the efforts made by the Alliance on behalf of the Stundists of Russia and the Christians in Turkey.—The Chairman, in conclusion, expressed the gratitude of all present to Mr. and Mrs. Roche, for their kindness in convening the meeting, and the proceedings were closed with the Benediction. No collection was taken; but free-will offerings amounting to over £13 were given, and many new members and subscribers were obtained.

On Wednesday, Feb. 19, the Rev. C. B. Nash (deputation secretary) addressed a meeting in the Presbyterian Mission Room, Willesden, kindly arranged by the Rev. R. C. Gillie. No account of the work of the Alliance had been before given in Willesden, and much interest was excited. A collection was made on behalf of the funds, and several gave in their names as members.

General Aylmer, the Alliance's staunch supporter at Falmouth, kindly invited some friends to his drawing-room on Feb. 28, when Mr. Nash gave an account of the recent work of the Alliance, and enlarged on the salient points in its operations. The Chairman spoke of the unique character of the Alliance, and the common platform it provided for Christians of all denominations. The Revs. A. S. Sutton, Vicar of Penwerris, and C. A. Walker, Missions to Seamen Chaplain, and Captain Lowry, of H.M.S. Ganges, were present and took part. Some new members were obtained, and a collection taken for the Alliance. The assembled guests partook of tea and coffee before leaving.

On Saturday, Feb. 29, Mr. Nash proceeded to Liskeard, where the Vicar, the Rev. J. Norris, had invited some friends to a drawing-room meeting. No gathering for the Alliance had been previously held in the town, and those present evinced much pleasure in the account of its principles and work. After the collection some were desirous of becoming members, and the Vicar and Mrs. Norris very kindly supplied refreshments.

Major and Mrs. Gibney, on March 2, kindly gave a drawing-room at Kingswear, when an address was delivered by Mr. Nash, with special reference to the Armenians and Stundists. An opportunity was offered, during tea and coffee being served, of personal conversation with those present, and several signified their desire to become members and subscribers. No meeting had before been held at Kingswear for the Alliance.

On Wednesday, March 4, Mr. Nash was able to speak in another place which had not been before visited on behalf of the Alliance. At Stanton Drew, near Bristol, Miss Betts had kindly taken the trouble to arrange for an evening meeting in the Lecture Hall. The bad weather kept some away, but a very hearty gathering took place; several new members were secured, in addition to a collection.

JUBILEE CELEBRATION, JUNE 29—JULY 4.

TENTH INTERNATIONAL CONFERENCE OF THE EVANGELICAL ALLIANCE (UNITED WITH THE MILDMAY CONFERENCE).

In our last issue we gave an outline of the arrangements made for the approaching celebration of the Jubilee of the Evangelical Alliance. We hope, in our next number, to publish the detailed programme; but at present we are only able to mention some of the countries from which delegates are already appointed—France, Germany, Switzerland, Belgium, Holland, Denmark, Sweden, Italy, Spain, Austria, Malta, Greece, Turkey, Egypt, United States of America, Canada, and other more distant lands. It is impossible, at present, to publish a full list of those who are expected to take part in the proceedings; but it may be mentioned that, from our own country, many leading men of all denominations have already consented to be present and give addresses.

It should be added that it has been found necessary to make a slight alteration in the arrangements; and in order to afford more freedom for the Conference meetings, the preliminary gatherings and reception of delegates, at Exeter Hall, will (D.V.) take place on Monday, June 29, instead of Tuesday, June 30. This will enable the gatherings at the Mildmay Conference Hall to commence on the Tuesday instead of on the Wednesday.

The Special Committee appointed to carry out the arrangements for the Jubilee are holding frequent meetings, and an appeal has recently been issued for a fund of £1,000 to cover the expenses of the Conference. The ordinary income of the Alliance is not sufficient to meet this special occasion; and, therefore, any of our friends who have not already done so, are invited to send contributions for the Special Jubilee Fund, either to the Treasurer, Donald Matheson, Esq., or to the General Secretary of the Alliance.

The Conference is open to all Evangelical Christians, and it is particularly requested that all who are intending to be present at the Jubilee Celebration should send early intimation to the General Secretary, so that the programme and necessary tickets of admission may be forwarded in due course.

THE WEEK OF PRAYER IN DISTANT LANDS.

A FEW reports have reached us from some of the distant lands, and we extract the following:—

INDIA.—*Karachi.*—The Rev. A. E. Ball, C.M.S. missionary, writes: "The Week of Prayer was observed here this year, the meetings being held alternately in the Presbyterian Church, the American Methodist Episcopal Church, and our Mission Book Depôt. The attendance was larger than I have ever known before. The Alliance magazine, which you kindly send me, is most interesting."

PERSIA.—*Julfa.*—We take the following from a letter from the Rev. C. H. Stileman: "We have for many years observed the Week of Universal Prayer in this Mission, and I need hardly say that we have always found it a helpful and refreshing season. The attendance this year has been decidedly good, and the prayers (in different languages) very earnest. Each meeting has been opened with a brief address bearing upon the subject for the day, and both the addresses and prayers have been in different languages: that is to say, at one gathering the address would be in Persian, at another in Armenian, and at another in English, the prayer being offered in any of those languages. The difference of language has not in the least tended to confusion, but rather it has helped us to realise the *unity of the spirit* in a way that perhaps hardly anything else could have done. The united prayers of God's people in all lands have, we know, been heard, and we look for rich blessings to the Church and to the world in answer to those prayers."

NEW SOUTH WALES.—In a letter received from the Rev. T. S. Forsaith, of Paramatta, we notice that the Week of Prayer was observed in various places throughout the Colony. Copies of the invitation and programme were sent to one hundred and four ministers of various denominations, nearly all of which were avourably received. Although, in a few instances, the attendance was not so good

as last year, the spirit of unity was manifested in a marked degree, and a desire expressed that these gatherings might be held more frequently. "On the whole," Mr. Forsmith adds, "we have cause to thank God, and take courage."

CANADA.—The Rev. F. W. Dobbs, of Portsmouth, Ontario, reports that the Week of Prayer was observed as usual, the meetings being held in the Y.M.C.A. hall at Kingston, and were well attended. The meetings in the village of Portsmouth were also very good ones, and much interest was aroused.

JAMAICA.—Successful union meetings were held in the City of Kingston, the programme of the Evangelical Alliance being followed.

CONTRIBUTIONS RECEIVED FROM FEB. 18 TO MARCH 17, 1896.

	£	s.	d.
W. G. Procter, Esq.	0	10	0
Mrs. Webber	0	10	0
The Misses Isitt	1	1	0
Mrs. Furse	0	10	0
Mrs. T. A. Casey	0	10	0
Mrs. Arbuthnot	0	10	0
Mrs. Mahony	1	0	0
Mrs. Lyon	1	1	0
Colonel G. R. Gibbs	1	1	0
Major Lisbonwood	1	0	0
Miss C. E. Clark	1	1	0
Miss Brill	1	1	0
Rev. F. S. Sandeman	0	10	6
W. H. Priest, Esq.	1	1	0
Miss Logan	1	1	0
Rev. A. E. Bell (3 years)	1	1	0
Mrs. Bodden	1	1	0
Lady Archibald	1	1	0
Miss Betts	0	10	0
Mrs. Rotheo	1	1	0
The Dowager Lady Abercromby	1	1	0
Lieut.-Colonel T. H. Colvill	0	10	0
Readers of *The Christian*, per Messrs. Morgan & Scott	1	0	0
Rev. D. Maclean	0	10	6
Rev. F. and Mrs. Wheeler	0	12	6
Mrs. Martin	0	10	0
Mrs. R. Gladstone	1	1	0
Mrs. Gough	0	10	0
Miss Fox	1	1	0
General and Mrs. Keer	1	3	6
Miss Harris	1	1	0
Mrs. A. Campbell	0	10	6
E. Roche, Esq.	2	2	0
G. W. Paine, Esq.	1	1	0
Wm. Carruthers, Esq., F.R.G.S.	0	10	0
Alex. Miller, Esq.	5	0	0
Rev. W. C. de Bolnville	0	10	6
D. J. Kay, Esq.	1	0	0
Mrs. D. J. Kay	1	1	0
Miss Lumsdaine	1	1	0
J. M. Albright, Esq.	1	0	0
"D. C.—Redhall, N.B." Life Subscription	5	5	0
Rev. F. C. Fowler	1	1	0
Mrs. Mason	1	0	0
Mrs. F. W. Snell	0	10	0
Rev. C. D. Snell	0	10	0
Jno. Paton, Esq.	5	0	0
Miss R. Willcox	1	1	0
Sir Wm. Willis	1	1	0
Rev. J. E. and Mrs. Brigg	0	13	0
W. Bickford-Smith, Esq., M.P.	1	1	0
O. Robinson, Esq.	1	1	0
Miss C. E. Clark	1	1	0
Miss Eyre	0	10	6
A. E. Derry, Esq., and Mrs. Derry (2 years)	3	3	0
Glasgow Subs., per A. Somerville, Esq.	2	12	6
Eastbourne Subs., per Rev. C. B. Cooper	3	3	0
Oxford Subs., per Mr. C. Badcock	0	12	6
Liverpool Subs., per S. Hawkes, Esq.	3	2	0
Athens Branch, per Rev. Dr. Kalopothakes	1	0	0
Collection at Meeting at Willesden, per Rev. R. C. Gillie	1	6	0
Collection at Drawing-room Meetings at—			
Hadley Wood, per Mrs. Todd	4	19	6
Leamington, per Sir George and Lady Malcolm (less expenses)	4	0	0
Bath, (Miss Austin's) (less expenses), per Rev. G. E. Thomas	3	2	1
Clifton, per General Davidson	5	15	0
Falmouth, per Gen. Aylmer	3	1	3
Liskeard, per Rev. J. Morris	0	15	3
Kingswear, per Major Gibney	2	13	0
Stanton Drew, Bristol, per Miss Betts	1	2	0
Norwood, per Mr. and Mrs. Rotheo	13	14	0
Sums under 10s.	7	17	0
Jubilee Conference Fund.			
Dr. Alex. Patton	1	0	0
Mrs. Chas. Pease	5	0	0
C. R. Trouton, Esq.	5	0	0
J. J. Black, Esq.	0	10	0
J. E. Vanner, Esq.	5	0	0
Mrs. Green-Armytage	0	10	0
Mrs. Fielder	0	10	0
Hon. and Rev. E. V. Higg	10	0	0
Sir Wm. Muir, K.C.S.I.	2	2	0
Rev. Canon Ripley	5	0	0
Miss Lees	1	0	0
Miss G. B. Thomson	0	10	0
Alex. Crowe, Esq.	1	0	0
R. J. Franklin, Esq.	10	0	0
Miss Harris	1	1	0
Mrs. Fuller	1	0	0
A. S. Lamb, Esq.	5	5	0
Lady Buxton	50	0	0
R. W. Hope, Esq.	1	0	0
P. Askin, Esq.	1	0	0
H. Stalkartt, Esq.	0	10	0
Mrs. H. A. Crosbie	0	15	0
Rev. C. H. Cooper	1	0	0
Right Hon. Thos. Sinclair, M.P.	2	2	0
H. Gurney, Esq.	1	1	0
Colonel MacGregor	5	0	0
"A Friend" (Alexandria, N.B.)	1	0	0
Mrs. W. Waterfall	2	0	0
Captain Adams	1	1	0
Rev. R. B. Blyth	0	10	0
Mackenzie Bell, Esq.	0	10	0
Rev. H. E. Fox	1	1	0
Lieut.-Colonel Hare	1	0	0
Miss Thompson	2	0	0
W. J. Barron, Esq.	1	1	0
M. H. Hodder, Esq.	5	5	0
Rev. Bishop Taylor	0	10	0
S. Cawston, Esq.	3	3	0
C. Boardman, Esq.	1	1	0
Thos. Bloomer, Esq.	5	0	0
Miss Logan	1	0	0
Rev. H. Noel	2	0	0
L. Mackenzie, Esq.	1	0	0
Miss Picot	0	10	0
Miss Nash	0	10	0
Rev. A. E. Barnes-Lawrence	1	1	0
Rev. A. T. Edwards	2	0	0
The Misses Peever	1	0	0
Miss Betts	0	10	0
C. Derry, Esq.	1	0	0
Miss Pemeller	0	10	0
Miss Sutton	5	5	0
Mrs. Gough	0	10	0
Miss J. C. Kennedy	0	10	0
Jas. Clark, Esq.	5	0	0
Mrs. Ellis	5	0	0
Major Lombard	1	1	0
Jno. Paton, Esq.	10	10	0
Mrs. Henry Milne	1	0	0
Mrs. Findlay Anderson	1	0	0
Mrs. Kidd	1	1	0
Mrs. Godwin	1	1	0
Colonel B. J. Goldie	0	10	0
W. H. Seagram, Esq.	2	0	0
Mrs. E. E. Whitley	2	0	0
Mrs. A. Campbell	0	10	6
"A Widow's Mite" (Barnet)	0	10	0
Mrs. Tuckey	1	0	0
Wm. Grant, Esq.	0	10	0
Mrs. Buxton	2	2	0
The Misses Powell	0	10	0
Miss Cave-Browne	2	0	0
Edwd. Kelly, Esq.	1	1	0
T. A. Denny, Esq.	10	0	0
Alex. Miller, Esq.	5	0	0
Miss Lumsdaine	0	10	0
J. E. Matthieson, Esq.	5	0	0
Edward Chapman, Esq.	1	1	0
Mrs. Faulconer	10	0	0
Miss Steedman	10	0	0
Thos. Allen, Esq.	1	0	0
Mrs. Hunt-Leaman	1	0	0
Rev. G. Hamilton	0	10	6
Mrs. Berry	1	0	0
Rev. R. G. Bryan	1	0	0
H. Tod, Esq., W.S.	0	10	0
J. M. Albright, Esq.	1	0	0
S. Chambers, Esq.	1	0	0
J. Cundy, Esq., J.P.	10	0	0
The Misses Curme	1	0	0
The Misses Leaf	5	0	0
Sir Wm. Willis	1	1	0
Rev. W. A. Essery	0	10	6
Major-General Graydon	3	0	0
Mrs. Warren	1	0	0
Mrs. Steane	5	5	0
Sums under 10s.	3	1	0
Week of Prayer Fund.			
Balance of Collections at U.P. Meetings in North London, per A. A. Cesar, Esq.	1	1	0
Part Collection U.P. Meetings—Sidcup, per Rev. G. Simmons	1	0	0
Balance of Collection at U.P. Meetings—Windsor, per Rev. J. Aubrey	1	5	0
Balance of Collection at U.P. Meetings—Malta, per Rev. J. Laverack	0	15	1
Special Fund for Persecuted Christians.			
Friends in Switzerland, per Alex. Fischer, Esq.	75	19	
Friends in Switzerland—Collections at United Prayer Meetings—Neuchatel, £19 7 0; per Rev. Prof. G. Godet, £129 13s.	148	0	0
Readers of *The Christian*, per Messrs. Morgan & Scott	10	0	0
Miss Harris	1	1	0
Armenian Christians' Relief Fund.			
G. B. Hunter, Esq.	10	0	0
Miss J. E. Joy	0	10	0
Miss Eyre	0	10	6
Rev. Dr. Robson	1	0	0
"Readers of *The Christian*, per Messrs. Morgan & Scott	100	0	0
Offertory at Kensington Episcopal Chapel, Bath, per Rev. W. H. Etches	2	2	0
Anon. (Bath)	1	0	0
Mrs. Walker	0	10	0
Miss E. E. Austin	1	0	0
Mrs. Norman	0	10	0
Miss Fox	1	0	0
Anon. (Norwood)	1	0	0
Mrs. Geo. Johnston	10	0	0
Friends in Switzerland, per Alex. Fischer, Esq.	9	17	11
"An Inverness Friend," per Rev. Dr. Robson, Perth	1	0	0
Major-General Graydon	2	0	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the General Secretary (Mr. A. J. Arnold), or to the Treasurer.